

PROCEEDINGS OF THE

TWENTY - FOURTH ANNUAL

Inter - Provincial Conference

of the Officers

of the

Four Western Masonic

Jurisdictions

HELD AT BANFF, ALBERTA
SEPTEMBER 10th, 11th, 12th
1964

PRESIDENT: M.W. Bro. T. M. SPENCER, Saskatchewan

BANFF CONFERENCE

| YEAR | PRESIDENT | VICE PRESIDENT | SECRETARY |
|---------|---|---|------------------------|
| 1935 | V. A. Bowes (Alberta) | | W. Ireland (Alberta) |
| 1936-40 | Casual meetings held | | |
| 1941 | G. F. Ellis (Alberta) | | W. Ireland |
| 1942 | F. P. Galbraith (Alberta) | | G. F. Ellis (Alberta) |
| 1943 | B. C. Parker (Manitoba) | | G. F. Ellis |
| 1944 | G. H. Crane-Williams (Alberta) | R. J. Bradley (Alberta) | G. F. Ellis |
| 1945 | Fred Hayes (Saskatchewan) | M. S. Donovan (Manitoba) | G. F. Ellis |
| 1946 | Same President, election deferred to final business | A. E. Ottewell (Alberta) | G. F. Ellis |
| 1947 | K. K. Reid (B.C.) | P. Pilkey, Vice-Pres. in place of Ottewell, deceased. | |
| 1948 | W. C. McDonald (Manitoba) | A. D. Cumming (Alberta) | G. F. Ellis |
| 1949 | Hedley Auld (Sask.) | W. A. Henry (Alberta) | G. F. Ellis |
| 1950 | H. B. Macdonald (Alberta) | H. B. Macdonald (Alberta) | G. F. Ellis |
| 1951 | J. H. N. Morgan (B.C.) | L. W. Bond (Alberta) | G. F. Ellis |
| 1952 | F. H. Blythe (Manitoba) | H. E. Howard (Alberta) | G. F. Ellis |
| 1953 | R. L. Hambridge (Sask.) | W. H. Jackson (Alberta) | G. F. Ellis |
| 1954 | W. H. Jackson (Alberta) | Peter Dawson (Alberta) | G. F. Ellis |
| 1955 | K. Warwick (B.C.) | S. C. Heckbert (Alberta) | G. F. Ellis |
| 1956 | R. E. Emmett (Manitoba) | R. S. Sheppard (Alberta) | G. F. Ellis |
| 1957 | R. S. Sheppard (Alberta) | C. A. Green (B.C.) | E. H. Rivers (Alberta) |
| 1958 | C. A. Green (B.C.) | T. R. Luke (Sask.) | E. H. Rivers |
| 1959 | W. A. Prugh (Manitoba) | D. Little (Alberta) | E. H. Rivers |
| 1960 | Dr. Morris Herman (Sask.) | W. H. Harper (Alberta) | E. H. Rivers |
| 1961 | W. H. Harper (Alberta) | M. G. Merner (Alberta) | E. H. Rivers |
| 1962 | J. R. Mitchell (British Columbia) | W. L. McPhee (Alberta) | E. H. Rivers |
| 1963 | S. H. Dayton (Manitoba) | S. H. Hardin (Alberta) | E. H. Rivers |
| 1964 | T. M. Spencer (Saskatchewan) | W. J. Collett (Alberta) | E. H. Rivers |

CONFERENCE OF THE GRAND LODGE OFFICERS — of the — **FOUR WESTERN JURISDICTIONS**

GRAND LODGE OF SASKATCHEWAN—

M.W. Bro. T. W. Garland, Grand Master Success
 M.W. Bro. T. M. Spencer, P.G.M. & Grand Secretary, President. Box 246, Regina
 R.W. Bro. S. J. Leach, Deputy Grand Master 306-109th Street, Saskatoon,
 R.W. Bro. B. K. Hansen, Senior Grand Warden Box 280, Eatonia
 M.W. Bro. Dr. Morris Herman, Past Grand Master Box 784, Davidson
 Bro. Rev. Dr. Allan W. Martin, Past Grand Chaplain, Lakeview United Church, Regina

GRAND LODGE OF MANITOBA—

M.W. Bro. W. J. McGregor, Grand Master Box 83, Gladstone
 R.W. Bro. A. E. Duff, Deputy Grand Master 493 Montague Ave., Winnipeg 13
 R.W. Bro. Dr. H. S. Perdue, Senior Grand Warden 421-11th Street, Brandon
 M.W. Bro. T. C. Jackson, P.G.M. & Grand Secretary 517 Stiles St., Winnipeg
 M.W. Bro. A. J. Sawatzky, Past Grand Master Box 189, Morris
 R.W. Bro. L. J. Hogg, P.D.D.G.M. 944 Warsaw Ave., Winnipeg 9

GRAND LODGE OF BRITISH COLUMBIA—

M.W. Bro. J. H. McKergow, Grand Master 3935 W. 22nd Ave., Vancouver, B.C.
 R.W. Bro. J. H. Nordan, Deputy Grand Master Ste. 605-527 Ash St., N. Westminster
 R.W. Bro. E. J. Leveque, Senior Grand Warden 801 Fourth St., Nelson
 R.W. Bro. Hamish C. MacNeill, Junior Grand Warden Peachland
 M.W. Bro. J. H. N. Morgan, P.G.M. & Grand Secretary 40 Royal Ave., New Westminster

GRAND LODGE OF ALBERTA—

M.W. Bro. Dr. W. J. Collett, Grand Master 1619 Summer St., Calgary
 R.W. Bro. A. J. G. Lauder, Deputy Grand Master 14509-101st Avenue Edmonton
 R.W. Bro. T. G. Towers, Senior Grand Warden R.R. No. 3, Box 3015, Red Deer
 R.W. Bro. E. H. Rivers, Grand Secretary 330-12th Ave., S.W. Calgary
 M.W. Bro. Dr. S. H. Hardin, Past Grand Master Vegreville
 M.W. Bro. W. L. McPhee, Past Grand Master 224 Superior Ave., Calgary
 M.W. Bro. David Little, Past Grand Master 7308 Rowland Road, Edmonton
 M.W. Bro. A. D. Cumming, Past Grand Master 524 Rideau Road, Calgary
 M.W. Bro. R. S. Sheppard, Past Grand Master 11032-85th Ave., Edmonton
 M.W. Bro. W. Ireland, Past Grand Master 917 Ridge Road, Calgary
 R.W. Bro. W. T. Pettifor, D.D.G.M. No. 16 Box 16, Brooks
 W. Bro. David Cumming, P.M. 1930-44th Ave., S.W. Calgary
 W. Bro. M. P. Dunford, P.M. 330-12th Ave., S.W. Calgary

VISITORS—

Grand Lodge of Minnesota:

M.W. Bro. Otto L. Danek, Past Grand Master Glencoe

Grand Lodge of North Dakota:

M.W. Bro. J. A. Sakariassen, Grand Master 2210 E. Broadway, Bismark
 R.W. Bro. A. P. Underdahl, Deputy Grand Master Hebron

Grand Lodge of Washington:

V.W. Bro. Lee Roy Totten, P.D.D.G.M. 800 Pine Street, Coulee Dam, 99116

INDEX

ADDRESSES OF WELCOME—

| | |
|--|---|
| Grand Master of Alberta, M.W. Bro. W. J. Collett | 3 |
| Worshipful Master of Cascade Lodge No. 5, W. Bro. W. W. Wilson | 3 |
| The President, M.W. Bro. T. M. Spencer | 3 |

OPENING ADDRESS—Bro. the Rev. Dr. Allan W. Martin, P.G.C.

| | |
|---|-----|
| THE CENTRALITY OF GOD IN A CHANGING WORLD | 4-7 |
|---|-----|

SOME THOUGHTS FOR THE GOOD OF FREEMASONRY—

| | |
|---|-------|
| Presented by R.W. Bro. J. H. Nordan, D.G.M. | 9-13 |
| Discussion led by R.W. Bro. B. K. Hansen, S.G.W. | 13-18 |

THE INSTALLATION CEREMONY—

| | |
|--|-------|
| Presented by R.W. Bro. T. G. Towers, S.G.W. | 19-25 |
| Discussion led by R.W. Bro. E. J. Leveque, S.G.W. | 26-27 |

THE MASONIC APRON—

| | |
|--|-------|
| Presented by M.W. Bro. W. J. McGregor, G.M. | 27-30 |
| Discussion led by R.W. Bro. A. J. G. Lauder, D.G.M. | 30-31 |
| Discussion—General | 31-36 |

MASONRY IN A COMPETITIVE SOCIETY—

| | |
|---|-------|
| Presented by R.W. Bro. S. J. Leach, D.G.M. | 37-38 |
| Discussion led by R.W. Bro. A. E. Duff, D.G.M. | 39-40 |

CORRESPONDENCE—

| | |
|------------------------------------|-------------|
| ELECTION OF OFFICERS AND BUSINESS— | 8 and 41-42 |
|------------------------------------|-------------|

MINUTES OF THE "BANFF CONFERENCE"

Held at Banff, Alberta, September 10th, 11th and 12th, 1964

THURSDAY, SEPTEMBER 10th, 1964:

Members of the Conference were invited to attend a Regular meeting of Cascade Lodge No. 5, G.R.A., W. Bro. W. W. Wilson, Worshipful Master, presided and received M.W. Bro. Dr. W. J. Collett and the Officers of the Grand Lodge of Alberta, A.F. & A.M. M.W. Bro. Collett then assumed the Chair and received the distinguished visitors from other Jurisdictions, who were introduced by the Grand Secretary, R.W. Bro. E. H. Rivers. All visitors were warmly welcomed by W. Bro. Wilson and the Officers of Cascade Lodge. When the business of the evening had been concluded, Lodge was closed and the Conference session was opened. Following the evening session all members of the Conference were the guests of Cascade Lodge for light refreshments. The hospitality of the Lodge was much appreciated by members of the Conference.

CONFERENCE SESSION

M.W. Bro. T. M. Spencer, Saskatchewan, President: In accordance with the usage, which year by year has become an established custom, I declare this Conference open and as no Masonic work of consequence is ever undertaken without having first invoked the Blessing of the Great Architect of the Universe, I will now ask the Chaplain, M.W. Bro. Dr. W. J. Collett, to give the invocation.

M.W. Bro. Dr. W. J. Collett: Great Architect of the Universe, gathered here as we are this evening in the atmosphere of brotherly love and truth, we come before Thee to ask if Thou wouldn't inspire our minds and direct our thoughts in all that is highest and noblest and best. We thank Thee for good fellowship which is ours, which stretches across boundaries and borders, which knows no limit except the depths of human and divine love. Be with this Conference, be with all the members who compose this Conference, and may we do all these things to Thine honour and to Thy glory. Amen.

So Mote it Be.

President: A short time ago, Brethren, your Conference Secretary, R.W. Bro. Rivers, told me that M.W. Brother Collett was extremely busy. Before the next day and a half has gone by you will realize that this Conference has added a good deal to the business which he is experiencing. At this time M.W. Bro. Collett is to bring us a message from the Grand Lodge of Alberta and this will be followed by W. Bro. Wilson, Worshipful Master of Cascade Lodge.

M.W. Bro. Collett: M.W. Bro. President, I certainly am delighted to be able to bring to the Conference the greetings of the Grand Lodge of Alberta and to wish the Conference all success. As I travel around the Constituent Lodges of our Jurisdiction I find that the proceedings of the "Banff" Conference are watched with great interest and are studied by the Lodge members. Time and time again I hear references to something that was said at the Banff Conference or a review of some paper given at the Conference is presented. This is an excellent thing and I feel that the Banff Conference is a basis on which the education and research, throughout any Jurisdiction, can be founded. I am sure that that will be so this year. We have a number of excellent topics on which a great deal of time has been spent and I am sure that when these proceedings go out to the various lodges—and go out very promptly may I say—that the lodges will use them and will be delighted that it has been possible to gather representatives from the four Western Jurisdictions and also to gather representatives from some of the Jurisdictions to the south of us. The Grand Lodge of Alberta welcomes you here once more and wishes for the Conference every success. (Applause).

W. Bro. W. W. Wilson: Worshipful Master of Cascade Lodge No. 5. Bro. President and distinguished Brethren. It is my privilege and pleasure to bid you welcome to Cascade Lodge, and also to "Banff the beautiful". We are proud of our Lodge rooms and are happy that you come here year by year to meet in our Lodge and I would draw your attention to some of the historic pictures that adorn our walls. This morning you will have seen some of the most beautiful views of the mountains that you will ever see. The fresh snow that has fallen during the last week or so on our mountains seems to have enhanced their beauty a hundred fold and if you have time, and have your camera, do try and record some of the many fine views. You will never see scenery like this, no matter where you go. I would like to express my appreciation for your visit to our Regular meeting tonight, this is a visit which we look forward to every year. Please let us know if there is anything that we can do for you whilst you are here, I do hope you have an enjoyable time. (Applause).

President: Brethren may I, on your behalf, express our thanks to the Grand Lodge of Alberta and to Cascade Lodge. We do appreciate the privilege of coming here year by year and the atmosphere of this beautiful Lodge room helps us a great deal in the Conference. I would like to say something about the views of the mountains which were visible today and about the thoughts which they might inspire, particularly in Freemasons, but

we must attend to our business. I did propose to introduce the Speaker to you this evening, but I learned only recently that there is with us someone who has known the Speaker for twenty-five years—someone who was responsible for the appointment of the Speaker as Grand Chaplain of Saskatchewan in 1959 and I think it only proper that I should ask M.W. Bro. Dr. Morris Herman to introduce him to you.

M.W. Bro. Dr. Morris Herman: Bro. President and Brethren all. I am pleased to see Bro. Dr. Allan Martin here to give the address at this 24th annual Interprovincial Conference of the Officers of the Four Western Masonic Jurisdictions. I have known Bro. Martin for over twenty-five years. He taught school before entering the Ministry of the United Church, graduating from the University of Saskatchewan and St. Andrew's College. His post-graduate studies in the field of Theology and Pastoral psychology took him to Chicago University and then Yale, The Pacific School of Religion in Berkley, California and the University of Denver, Colorado. He received his Masters Degree at the Oberlin College in Ohio. The degree of Doctor of Divinity was conferred on him by St. Andrew's College, Saskatoon.

One of the first charges was at Davidson, Saskatchewan, where I first became acquainted with him. He not only attended to the spiritual needs of his community, but took a great interest in the youth of that day. He served the United Church at Portage la Prairie, returning to Saskatchewan, completed 14 years as Pastor of that historic church, St. Andrew's United Church, Moose Jaw, becoming well known in Central and Southern Saskatchewan with his weekly Sunday Church Service of the air, over CHAB radio station. He accepted a call to

Lakeview United Church in the Queen City of Regina a year ago.

He is married to a most gracious wife, Jean Harrington of Saskatoon, whose father was an ardent Mason for many years and a past District Deputy Grand Master of the Grand Lodge of Saskatchewan and they have two daughters. In 1957 Bro. Martin returned to Davidson at my daughters request to officiate at her marriage.

Bro. Martin became a member of the Craft at Assiniboine Lodge, Portage la Prairie, Manitoba, and now is a member of St. George's Lodge No. 136 at Moose Jaw. He served as my Grand Chaplain for the Grand Lodge of Saskatchewan in the year 1959-60. It is therefore with great pleasure that I introduce to you, our guest speaker for this evening, Bro. Dr. Allan Martin. (Applause).

Bro. Dr. Allan W. Martin: Bro. President and Brethren: Although this is my first Conference at Banff, you do not permit one to feel a stranger. Of course I knew the kind of company I would be getting into—but I was prepared to come any way. In 1960 your president was the M.W. Brother Dr. Morris Herman of Davidson, an old friend of many years standing. In 1953 your president was the M.W. Brother R. L. Hanbidge. His Honour, the Lt.-Governor was gracious enough to read the volume of the sacred law in the Masonic service which took place in Lakeview Church last winter, in which M.W. Brother Spencer also participated. In 1949 your president was the M.W. Brother Dr. Hedley Auld, one of the valued elders of my church, who is director of the committee on communion in the work of the session of the congregation. Dr. Auld would wish me to extend greetings to you, I'm sure. Your excellent taste in your choice of presidents, assures me that I am indeed in good company. My theme tonight is:

THE CENTRALITY OF GOD IN A CHANGING WORLD

The volume of the Sacred Law has a central place in the Lodge Room and in our hearts. The Bible is a library of books concerned with the declaration of God's will for man and man's quest for God. It opens with the words—"In the beginning God . . ." If you open the heart of the Bible, you will read the 90th Psalm wherein the words leap to life—"from everlasting to everlasting, thou art God." If we turn to the last chapter of the good book, the Lord speaks to us saying—"I am the Alpha and Omega, the beginning and the end, the first and the last."

Wise is the man who keeps the book, not only in the center of his lodge, but in the center of his life. We call it the Volume of the Sacred Law, and rightly so. It is written—"And this commandment have we from Him, that he who loveth God love his brother also." I John 4: 21. When Jesus was asked for a summary of the law he told us to love God and love our neighbour. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself—this do, (said

Jesus), and thou shalt live." St. Luke 10: 27, 28. Thou shalt live—not a mere life time but you shall establish a relationship to the living God which even death cannot destroy, for God is love.

It is good that we should suspend the symbol of Deity at the focal point of all our deliberations. It is good that God should enter into all our thinking, not at the periphery but as the guiding center from which the circle is made. We live in a changing world. We live in a day of rapid social change. We live in an age of transition. In the midst of change, we must be careful lest we lose our changeless God.

Is there a place for the timeless truths of Masonry in a space age? How much man has learned about the universe since Isaiah looked up at the stars and asked the rhetorical question—"Who created these?—He calleth them all by name." Isaiah 40: 26. With his naked eye, from one observation point, Isaiah could see 2,000 stars. Four hundred years ago on February 15, 1564, Galileo was born. With his tele-

scope Galileo could see 500,000 stars. With today's telescope a billion stars are visible. We know there are 100 billion stars in our milky way and there are undoubtedly countless such galaxies beyond. These galaxies are rushing away from us through space with increasing speed. How do we know we live in a moving universe? When a car comes toward you with horn blowing—the waves of sound build up as more waves hit the ear drum—and the pitch goes up. Remember the sound of the train—rising as it approached—going down as it swept away from us. Light waves build up in the same way and shift to the red end of the spectrum indicating they are going away.

We live in an expanding universe. God made the heavens and the earth. There is a 'One Big Bang Theory' of how He did it. Thirteen billion years ago one super atom exploded and clouds burst forth. Each cloud became a galaxy of stars.

We are not in the center of our galaxy which circles Sagittarius. Our galaxy is 100,000 light years in diameter and 10,000 light years thick. A light year is the distance light travels in one year at the speed of 186,000 miles per second or six trillion miles. Our private star—the sun—is on a cosmic carousel and is spinning through space at the casual speed of 200 miles per second. It will take the sun 250 million years to circle the merry-go-round of our galaxy once. Our turning galaxy is moving as a cloud while it spins. We spin around our moving sun. Each star—like our sun—is an atomic furnace. Many are twenty times as big and ten times as hot as our sun. As our sun squeezes four hydrogen atoms to make one atom of helium, tremendous heat and light are produced. The surface temperature of the sun is a mere 10,000 degrees (called a yellow dwarf in comparison to some of the blue-white giant stars) but in the center of our sun the heat rises to twenty-seven million degrees. The sun loses weight at the rate of four million tons every second. This it can do for the next fifteen billion years.

We live in a moving universe. Some of these ideas are shattering to our concept of God. We have taken the atomic furnace of the sun and confined it to the bowels of a polaris submarine to churn through the depths of the ocean for months without refueling.

God is still creator. The bigger the universe we can see, the bigger we know God to be. Isaiah still rings true when he says—"Who has measured the waters in the hollow of his hand and marked off the heavens with a span, enclosed the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance?" Isaiah 40: 12. There is one Creator and He made everything. The Lord is his name.

Not only has science and the astronaut opened up a strange and moving universe but the very economic society in which we earn our bread is changing radically before our eyes. The machine age turned the industrial worker

into a cog in an assembly line machine. The electronic computer has eliminated most of the human cogs. We live in a world of automation. Is there a place for God in a machine age?

First: the machine replaced man's muscle. We use huge earth moving machines instead of shovels to build our dams and dig our ditches.

Second: the machine instrument has replaced our senses—a radio listens and tells us what it hears—a thermometer tells us whether it is hot or cold. These machines have memories—a tape recorder can remember longer and more accurately than the human mind.

Third: instruments can make decisions—mark examination papers—decide whether this bearing is up to specifications or should be rejected. Using a whirling drum and magnetic spots the electronic computer can make decisions with fantastic speed. A mechanical brain can say yes or no in 1/1000th of a millionth of a second. Did you ever make up your mind about anything that fast?

We live in a world where machines tell machines what to do. In your home, your wife doesn't give you a nudge at 6:00 a.m. and suggest it is getting chilly and you'd better get up, shake down the furnace and throw on some more coal. She used to. A tiny gadget on the wall says to the furnace, "Look, Mac. It's getting chilly in here. Temperature is down to 66. Better give us some heat." A few minutes later—"All right, Mac, that's enough. She's 72 in here. We don't want to swelter." The furnace quiets down. We live in a world of automation.

We live in a world where fourteen glass-blowing machines, each operated by one worker—now produces ninety percent of all the glass light bulbs used in the United States and all the glass tubes (with the exception of picture tubes) used in radio and television sets. In the making of radio sets, machines now make the parts, solder the contact points formerly done by hand, and assembles them. One radio assembly line produced 1,000 sets a day using 200 workers. Now, the assembly line is automated. It produces more than 1,000 sets a day with only two workers. In the Ford plant in Cleveland, one man operates a transfer machine performing more than five hundred machine operations. It used to take 400 men forty minutes to produce one engine block. Today 48 men in fifteen minutes can produce an engine block. Because of the sharp reduction in numbers of workers and the isolation of some of the men, one British Union has already asked for lonesome pay, to compensate for the companionship of a computer.

What is the result of automation? It depends upon where you sit!

Four people may be sitting in a train going in the same direction but they may not all be thinking the same thing. On one occasion four strangers were placed in a train in two seats facing each other. One passenger was a thin-lipped spinster lady of mature vintage. Beside her sat a fair young maid of nineteen who was fair indeed. Opposite them sat two men, one a man in army uniform, quite conscious of the sergeant's stripes on his sleeve. The fourth traveller, sitting beside him, was a private in civilian clothes, with a twinkle in his eye. In the course of the day's journey the train passed through a tunnel of considerable length. During the moment of absolute darkness, two distinct sounds could be heard in sudden sequence: a kiss and a resounding slap. When the train emerged into the daylight, the four travellers were all seated as before, but they were not all thinking the same things.

The spinster gave admiring glances at the demure young maid and thought to herself, "I'm glad virtue is not dead. My but didn't she give it to him!" The young girl was puzzled inside. "Now why would he kiss her instead of me? I'm so much younger and better looking." The sergeant wondered if his cheek was as red as it felt. He looked askant at the young girl and said to himself, "The young lady should know that a gentleman would never take advantage of a young girl like that. How could such a tender young hand slap so hard?" The private tried to contain himself as he looked out the far window. "There are few situations in which a private could kiss his own hand, slap his sergeant and get away with it." (Laughter).

Four individuals continued to travel in the same direction but they were not thinking the same things. So, too, with automation. Every human being is affected by automation. Our reactions to automation depend upon where we sit.

1. As a consumer we are delighted with the variety of increased production—the wealth of goods now available. Many products cannot be hand made. Man can make a machine with finer skills than his own. The plastic film that is wrapped around your laundered shirts called polyethylene is one of countless new products—the result of automation—which man cannot make with unaided skills.

2. If we were part of the hungry percentage of the world's exploding population, we would rejoice. The product from our potash mines can only be made available in the form of fertilizer to stimulate food production through the means of highly industrialized machine age. A potash mine in Saskatchewan remains potential food for India until the magic of the machine age brings it to light and use.

3. Not only poverty and starvation but **drudgery** can be wiped from the slate of history through the technical skills which man now possesses. The tedious chores, the boring jobs,

can be done by machine. A recent visitor from Russia to Saskatchewan kept asking the farmer, "But where is all the help?" The ten percent of Saskatchewan people on the farm can produce much more than the fifty percent of yesterday. Is there anyone who would trade his tractor and cultivator for the hoe?

4. What about the man who loses his job as the machine takes his place at the assembly line — doing his work tirelessly, without the danger of "falling asleep at the switch" eliminating human error, functioning at fantastic speeds? There is no point in smashing the electronic computers who threaten our job security. Smashing the looms didn't do the factory worker in the early days of the industrial revolution any good. We cannot turn back the page of economic progress. We cannot ignore the facts or take refuge in our union contract. The facts are these—in the U.S.A. where the pinch of automation is already felt—80,000 new jobs must be created every week to meet the demands of (a) workers now unemployed; (b) youth entering the labour force for the first time (and there was a wave of babies in the '40's); (c) workers who will be displaced each week by automation.

What do you think of automation? It depends upon where you sit! Will the new standard of living be made available to your fellow man or just the chosen few. Will we discard the worker who is too old to learn the new and more demanding skills of the automated age? Is there a place or a need for the commandment of the Volume of the Sacred Law to love our neighbour as we love ourselves? The need and the opportunity to love and to live the abundant life is greater than ever before.

Man's work is divided into twelve occupational groups for the purpose of labour classification. Four occupational groups are wealth creating and eight are wealth consuming. The four wealth creating groups where automation has tended to reduce the labour force include:

- (a) Agriculture, including forestry and fishing.
- (b) Mining.
- (c) Construction.
- (d) Manufacturing.

In these jobs the machine has taken over many of the skills of both mind and muscle. However, in the eight wealth consuming occupations, there is a tremendous need for more workers. Think of the job demands in—

- 1. Trade and commerce—buying and selling.
- 2. Professions—lawyers, doctors, nurses, librarians, ministers, dentists.
- 3. Transportation and utilities—essential services.
- 4. Government at all levels.
- 5. Financial functions—banking, insurance, real estate.

6. Repair and fixing services — automobile mechanics, TV repair men, typewriter and office equipment.

7. Personal services — barbers, beauticians, cooks, waitresses—all person to person services.

8. Entertainment—night club singers, symphony orchestra, football players and movie stars.

Automation in this area of rapid social change can provide for the more abundant life. Whether the results are good or bad will depend not upon the machine or the electronic brain. The machine is amoral. The instrument is neither good nor bad. Man still has the moral choice to make. What kind of a program will I feed the computer? Will I use nuclear power to create or to destroy? What is the proper balance between public and private enterprise? Thus—in this space age of a rapidly expanding universe, in this society of rapid social change, we must hold fast to our faith in a God who is timeless—a God who stands outside of and beyond time and space and yet a God who is personal, infinitely compassionate and concerned about each one of us; a God who is the author of all goodness and truth.

Because all else changes and moves, it is all the more essential that we hold fast to that which is good. Let us keep God and His Word in the center of our Lodge and the center of our lives. So mote it be.

Back in the early 1700's Joseph Addison, as he meditated on the 19th Psalm, gave us this reminder concerning the great Architect of the universe:

The spacious firmament on high,
With all the blue ethereal sky,
Because all else changes and moves, it is all
And spangled heavens, a shining frame,
Their great Original proclaim.

The unwearied sun, from day to day,
Does his Creator's power display
And publishes to every land
The work of an almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;

While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings, as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round the dark terrestrial ball.
What though no real voice, nor sound,
Amidst their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing, as they shine,
"The hand that made us is divine."

—(Applause)

M.W. Bro. J. H. McKergow: Bro. President and Brethren, I have been requested tonight to express, in some manner, the thanks of this Conference to Bro. Allan Martin, for his excellent address. His address tonight, will, I have no doubt form the pattern of this Banff Conference of 1964. This Conference is becoming, more or less, a basis for Masonic Education in our Jurisdiction and in more Jurisdictions than we realize. This Conference is becoming a pattern upon which other Grand Jurisdictions are endeavouring to form similar Conferences and tonight we cannot pay too great a tribute to the message that Bro. Martin has given us, for the excellent and inspiring address that he has given to us. It has been a most timely topic—this Centrality of God in a Changing World. Without going into any discussion on religion, it makes us wonder how some of the religious bodies can find justification for their new curriculum which is to be taught in the Sunday Schools and the Churches in the coming year. At least one wonders how they are going to justify the teachings of the Bible with these teachings, which they are going to exemplify. We were always taught that the Bible, even in the present day is true, if you will read in the manner in which it is read. Personally I am going to find great difficulty in these new methods, because I am a great believer that where God is, all things are possible. I only wish, in expressing these few words of thanks to Bro. Dr. Allan W. Martin, that I had had previous knowledge of his subject, that I might have been more able to thank him adequately, but may the time never come when the Volumn of the Sacred Law will be closed in our Lodges and in our courts. I would like to pay tribute to the work that Bro. Martin gave in preparing this address, he must have spent many man-hours, this was a job he could not turn over to any of the machines he was talking about. No doubt, many of his words were disturbing, but I have no doubt that the human mind, with the help of the Great Architect of the Universe, without whose help nothing can be done, will find a solution to these problems when God wishes a solution to be found. Brethren your attention to the address is an indication of your appreciation, will you again express your thanks in the manner we are accustomed to. (Applause).

President: Brethren, after two or three announcements we will adjourn this meeting. First I will request the Worshipful Master of Cascade Lodge to make known to the members of the Lodge that they are most welcome to come and attend the sessions of the Conference tomorrow and Saturday morning. Secondly, I wish to appoint a nominating Committee consisting of the Grand Masters of the four Jurisdictions with M.W. Bro. T. W. Garland as Chairman. This Committee will please report to the Conference on Saturday morning with nominations for the offices of President, Vice-President and Secretary.

The Secretary gave details of the arrangements for the entertainment of the ladies on Friday and, on behalf of M.W. Bro. A. D. Cumming of Calgary, invited all delegates and visitors to the Conference to lunch in the Timberline Hotel. Details of arrangements for the banquet on Friday evening were also given.

President: Brethren, this Conference is now adjourned until 9:15 tomorrow morning.

President: Good morning, Brethren, will you come to order. This morning's session of the Conference will be opened with an invocation by our Chaplain, M.W. Bro. Dr. Collett.

MORNING SESSION — 9:15 a.m. FRIDAY, SEPTEMBER 11th, 1964

M.W. Bro. Collett: Lord of all being, throned afar, we thank Thee for the rest of the past night and for the glory and the beauty of this morning hour. Help us to realize that: Before the hills, in order stood, or earth received her Frame, Thou wert God. Help us to understand that from everlasting to everlasting, Thou art God. Help us to test our lives by Thine. Inspire us and lead us in these sessions today, we pray in Thy Name, Amen. So Mote it Be.

President: I am very glad to welcome you this morning, as the Conference gets into its stride. There are registered thirty delegates and visitors, this is about the usual number and I hope that you will all keep in mind that informality is the keynote of this Conference and I trust that you will feel free to contribute whatever thoughts come to your mind and have a bearing on the papers as they are presented. I am very happy to welcome our visitors from the United States, M.W. Bro. Danek, Past Grand Master from Minnesota; M.W. Bro. Sakariassen, Grand Master and R.W. Bro. Underdahl, Deputy Grand Master from North Dakota, and V.W. Bro. Totten from State of Washington. In addition to these visitors we have visitors from our own Jurisdictions, we are happy to welcome all of you. There is some business, very little, to be taken care of. I appointed the Nominating Committee last evening. I will now ask for a motion adopting the minutes as printed and distributed.

Moved by M.W. Bro. T. C. Jackson (Manitoba), Seconded by R.W. J. H. Nordan (British Columbia) that the minutes be adopted as printed—Carried.

Have we any correspondence?

Secretary: Bro. President, yesterday, just before leaving Calgary I received a telephone call from M.W. Bro. Morris Sanford, Grand Master of the Grand Lodge of Montana, who was at

Kalispel en route to this Conference. His car had broken down and it was impossible for him to get here, he asked me to express his great regret and the regret of Mrs. Sanford, that they would not be able to join us here. R.W. Bro. Dr. Gibson, Junior Grand Warden of Saskatchewan, is prevented by illness from attending and a wire was received from him. I also have a letter of greeting from M.W. Bro. Lewis A. Stocking, Grand Master and R.W. Paul W. Grossenbach, Grand Secretary of the Grand Lodge of Wisconsin. Also from R.W. Bro. Lyman Smith, Grand Secretary of Montana, who in addition to sending his regrets sends the regrets of M.W. Bro. LeRoy Aserlind, P.G.M., who hoped to be present this year.

I would like to advise, Bro. President, that the ladies are going to drive to Johnson's Canyon today and they will be the guests of the Grand Lodge of British Columbia for lunch. We will go to the Timberline Hotel where M.W. Bro. A. D. Cumming wishes all present to be his guests for lunch.

President: Brethren, please take note of the arrangements detailed for you. You have all had an opportunity of meeting each other and we will introduce the brethren expected from Calgary when they arrive. We will now have the first paper, to be presented by R.W. Bro. J. H. Nordan, Deputy Grand Master of British Columbia.

R.W. Bro. J. H. Nordan: Most Worshipful Brother President I would at this time express my appreciation for the privilege of again being present at this Inter-Provincial Conference. I would also thank you for the fine hospitality extended to my wife and myself, and for the wonderful opportunity it has been to meet the fine and gracious people who attend this Conference.

SOME THOUGHTS FOR THE GOOD OF FREEMASONRY

When we try to define or come to some understanding of what is good for a nation, people, organization, or institution, we are faced with the problem of establishing a standard.

Our sense of values in this modern age is a bit mixed up and at times very confusing. Many nations of the world are guided by men who must at all times consider their own public image when setting forth legislation. They must consider the masses, right or wrong, before their own judgment and their own consciences. This may be good because it palliates the masses. On the other hand, we must keep in mind that an individual should not be swayed from an ideal or principle which his conscience tells him is good. A leader of any nation, society or institution, large or small, should ever be guided by principles which are above reproach and have stood the test of time. A nation may set out a good policy, intended to work for the betterment of all the people — enact good and fair laws — have a sense of the importance of spiritual and moral values, but we must not lose sight of the most important fact, that all these high principles and laws will be useless and indeed a hollow mockery if they are not carried out to the letter. No nation can ever become great by watering down its laws and ethics and offering to its people the sweets of unimportant amusement and a life of easy virtue. History has taught us, that, down through the ages, nations have fallen into decay because their sense of values became distorted by ignoring integrity and spiritual values; and the search for truth, which should be the aim of every man and nation, ceased or became clouded by paltry pleasures and innovations of doubtful merit.

I have mentioned this about nations and their leaders because I believe that unless we examine ourselves carefully, Freemasonry could be in danger of creating for itself problems and situations such as theirs.

Let us now discuss our Freemasonry and try to adjust our thinking to that most important question, what can we do, both individually and collectively, for the good of Freemasonry. I do not think this question should be considered as a problem because, really, we have no problem with respect to what is good for Freemasonry. We have our principles, aims and objectives set out very clearly. We are fully aware of the standards of achievement we should try to reach—the laws, which govern our institution, are clearly set out for all to see and read. I think the vital question is: "Are we following the course as set out for us, and are we applying these Principles in their correct perspective for the good of the Order?"

In order to discuss this question more fully let us divide it into four parts:

1. Attendance.
2. Membership.
3. Gimmicks.
4. The standard of attainment for the good of the Craft.

ATTENDANCE:

Much has been said and written on the subject of Lodge attendance. If we would face and discuss this question in its true light we should ask ourselves these questions:

- (a) Is it a perplexing problem?
- (b) Does it lower the effectiveness of Freemasonry?

Let us consider the first point. Is it a perplexing problem? Many Lodges consider it a problem and Lodges which have a big membership and very small attendance could be justifiably concerned with this matter of attendance. I do not think, however, it is one of the vital points when we discuss and try to formulate in our minds, thoughts for the good of Freemasonry. I would, however, hasten to say that a full Lodge room does create an atmosphere of the warmth of Masonic friendship and is a joy and pleasure to the Worshipful Master and his Officers. I would also say that those taking part in the work are to a certain extent, motivated in proportion to the interest taken in their work. I would also say that the larger the attendance a Lodge has, the greater will be the interest and concern for the welfare of that Lodge. We should not consider Lodge attendance in itself as a major issue, nor let it cloud the true picture when we discuss the basic issues and try to arrive at a united area of thought on the question under discussion.

This matter of Lodge attendance would seem to differ from that of Masonic interest. Many members who do not attend Lodge regularly are keenly interested in Freemasonry. Their non-attendance would be caused by other meetings, occupation, family problems, old age, sickness or just the firmly established habit of staying at home. We must not lose sight of the fact that habit plays a big part in the way we live and it does control our lives.

It would seem therefore that, while a large attendance at our Communications is desirable, and although it does enhance and stimulate the activities of the Lodge, it is not the main point of discussion when we are called upon to consider the vital aspects of our Order.

(b) Does poor attendance lower the effectiveness of Freemasonry? Is the effectiveness of Freemasonry lowered, or is its potential lessened in the public eye, by lack of attendance at Lodge Communications? If we consider this question in the broadest scope, the answer must be "No". The teachings of our Craft are ever with us and never change whether we

attend Lodge or not, therefore, the potential of Freemasonry can only be realized and attained by the life we live in the light of these teachings.

To be effective, an idea, principle or teaching must be put into active operation. One could argue and say this can only be done by attendance at Lodge Communications. I agree that it helps and is of some importance because it reminds us of the value of those teachings, but we must realize that the potential of Freemasonry can only be seen and judged by the outside world as we effectively present it. We have the blessing of electricity, but the power can only be used and become effective if we turn on the switch. There is no set time to turn on the switch nor is there a set time for the power. We know the power is there and that it can be used for the benefit of ourselves and our families. All we need to do is just press the switch. The effectiveness of its potential is always there; all we need to do is use it. Therefore it would appear that the effectiveness of the potential of Freemasonry is never lowered by lack of attendance, desirous as attendance may be, it is always there and just needs the switch to be pressed. This switch can be pressed outside the Lodge room just as effectively as inside.

I would at this time make myself quite clear on this matter of attendance. I consider it most desirable to have a large attendance at our Communications, indeed it is essential for the welfare of the Lodge. The subject of this paper, however, is not attendance or lack of it, but rather a discussion of the fundamental principles and ideals on which our Freemasonry was founded and to determine if we are applying these principles for the good of the order.

2. MEMBERSHIP

Let us consider for a moment this question of membership. Many speakers have voiced deep concern about the loss of membership, but if we examine this question in the light of present day conditions, it is not so serious as we would make it out to be.

The world and mankind move in cycles, so does Freemasonry. We find that during certain years many highly respected and much beloved Brethren are called to the Grand Lodge Above. This is indeed a loss much felt by our Fraternity. We also have a loss through non-payment of dues; this is considered a loss numerically, but is it a genuine loss? If a Brother is in the unfortunate position of being unable to pay his dues, through no fault of his own, the Lodge should find some way of helping him. It is the member who is well able to meet his obligation and shirks his responsibility that causes the most concern. Would his removal from the Lodge be considered a loss? Many Lodges try to handle this problem in different ways. Some Lodges form a Committee whose duty it is to visit the delinquent member and try to persuade him to pay his dues and attend

his Lodge. Other Lodges have different methods but most use the same formula—persuasion. I realize it could be forgetfulness that has caused a Brother to fail to meet his obligation, but why should we have to persuade a Brother to do those things which he solemnly promised, on bended knee before our Altar, faithfully to observe and to do.

Should we really consider it a loss to rid ourselves of the dross so that it will not impede the moulding of the true image of our Institution? We should not be too concerned with numerical strength but rather with the exclusive rights we have of one of the world's most moral Institutions.

3. GIMMICKS

There is an old saying: "You can lead a horse to water but you can't make him drink". How true of our Freemasonry as we look around and see what the leaders of our Lodges are doing to entice members to the Lodge room. We have a bingo night—a golf game—social evening and dance—a picture show and many other things of like nature. We have a Committee appointed to look after the attendance but I am sure they must find it a frustrating task when not supported by good leadership and correct Lodge procedure. We should ever remember that no number of gimmicks or fancy innovations can usurp the position of integrity and eminence a Lodge of Freemasons occupies in a man's loyalty if the Lodge is in a position to command his loyalty and respect.

I would at this time make myself quite clear on this point regarding social evenings, etc. They are very enjoyable, and, in their place, one could say they are desirable. They fulfill a certain need in our social lives and fill this need in a dignified way, but they have no place in the exemplification of our Masonic Ritual and teachings. We should never belittle our Craft by the use of "gimmicks" to force the members to Lodge.

We should not, however, consider the refreshment period at the close of a Lodge Communication, a "gimmick". This is an important part of our Masonic life because it gives us an opportunity of enjoying one of the great privileges and joys of our Craft, being that of friendship and brotherly love.

4. STANDARD OF ATTAINMENT FOR THE GOOD OF THE CRAFT

Let us now consider our last sub-title. The standard of attainment for the good of the Craft. At the beginning of this paper I tried to point out this important fact, that, in order to arrive at a satisfactory conclusion of what is good for a nation or society we must set out a goal and a standard of attainment by which this goal can be reached.

To assist us in the discussion of this subject let us consider two points:

- (a) The philosophy of the Craft.
- (b) Standards which we should try to attain and sustain.

(a) **THE PHILOSOPHY OF THE CRAFT**

The mission of Masonic philosophy is to set truth in order.

When we look at our Freemasonry we see a stately Order of great age, rich in associations, the voices of great men echoing down through the years not piteously but strong and enduring. We could ask ourselves, when came this great Order of ours, founded on truth and friendship, and what is its mission? If we search our Masonic structure we find that it rests on the foundation of these three fundamental truths—the Fatherhood of God, the moral law, and the brotherhood of man.

Every man, whether he be king or commoner, is asked to confess his faith in God before he is allowed to cross the threshold of a Masonic Lodge. This is not merely a form of ceremonial introduction but a deep and solemn affirmation and should come from the deep recesses of the soul, not just words from the lips. Whilst our Craft, wherever it may be, requires its candidates to believe in a Supreme Being before they can be admitted to membership, it does not limit the individual's conception of the Divine.

We speak of the loss of the Master's Word and the search for a sign or token. No feature of our Freemasonry should have a greater fascination for us than the age long search for that which was lost. It is the search for spiritual and moral truth and should be a life-long quest. Our Masonic philosophy points us to the path we should take in our age-long quest for truth; a quest that should never tire or falter.

One in the freedom of the truth
One in the joy of paths untrod;
One in the souls perennial youth
One in the larger thought of God.

The Holy Bible lies open on the Altar of Freemasonry, not merely an ornament, but a living structure. Through its pages we read the everlasting truth that God is love and that all men should love one another, do justly, be merciful, keep themselves unspotted by sin and walk humbly before Him in whose hand they stand. It means that man is not just so much dust but sons of the Most High, citizens of that place of Eternity.

No clearer picture or argument for the immortality of the soul can be presented than that which Freemasonry presents. It presents a drama in such a way that men are made to feel the truth which no words can utter. It shows the darkest hour of man's life, and how

the forces of evil tempt his very soul, forcing him to the very brink of despair. And when he has descended into the blackness of despair, but still holding fast to his integrity—his loyalty to the highest, and his willingness to lose his own life if only virtue may live, he is shown the true path of life and out of the blackness gleams the white star of the hope of salvation, and a hand of love is stretched out to raise him to the fellowship of all that is good and noble. He is again united with his brethren and is asked to practise the good life of a blameless character.

It is a philosophy which lights up the universe like rays of brilliant sunlight, bringing meaning out of mystery. It shows that lofty and heroic living cannot be without self-respect. It gives each of us however humble and obscure, a part in the great drama of life. Such is the Masonic philosophy and such is its mission.

(b) **STANDARDS WHICH WE SHOULD TRY TO ATTAIN AND SUSTAIN**

We now reach the most important part in our discussion of what we can do for the good of Freemasonry. Here are five points we could consider: 1. Sponsor. 2. Investigating Committee. 3. Leadership. 4. Education. 5. Instruction. Most of the things we do in life demand a certain standard of perfection and the results are generally in proportion to the standard attained. We are constantly admonished to observe the dignity and high importance of Freemasonry and practise outside the Lodge those excellent precepts which are ever inculcated inside.

These are lofty ideals, but I do not think one can attain and practise them by just signing an application form and being accepted into a Craft Lodge. We must first select the kind of man who believes in these principles. (Some men don't believe in these principles; many are disinterested in them.) It is here that the first application of our question—the good of Freemasonry—begins. It should begin with the sponsors and investigating committee.

The sponsor of a candidate should know something of the man's background and be convinced that his membership in the Craft will be an asset to the Lodge, and add dignity to the Craft in general.

The Investigating Committee must play a big part in determining who shall be considered for membership in our institution, therefore it is most essential that great care be exercised in its selection. I would go so far as to say that, one of the most important duties a Worshipful Master could perform, during his term of office, for the good of not only his own Lodge but the entire Craft, would be the most careful selection of a Committee to interview and investigate a prospective candidate.

The Investigating Committee should be comprised of men who are intelligent, well versed in Masonic knowledge and whose zeal, integrity, moral and spiritual attributes are of the highest order. It could very well consist of three Past Masters.

I do not intend to outline the duties of this Committee. This can be taken care of without much trouble if the right personnel have been selected. I would say, however, that with a strong, carefully selected Committee, the prospective candidate would be made fully aware of the conditions and responsibilities of membership. It could also remove any doubt as to the nature of the organization to which he has applied for membership. I therefore repeat, that the selection of the correct personnel on an Investigating Committee is of paramount importance for the good of Freemasonry.

LEADERSHIP

Let us now consider another very important point for the good of Freemasonry—leadership.

It can be truthfully said that any nation, society, business or organization is as strong and effective as its leaders, and Freemasonry is no exception. We do not set any qualification or standard of achievement for the occupant of the Worshipful Master's chair, but we should keep in mind this important point; that dignity and enthusiastic leadership begets dignity and enthusiasm. The Worshipful Master of a Lodge should be one who is intelligent, has a good sound knowledge of Freemasonry, is proficient in the ritualistic work of the Lodge, is neat and well groomed in appearance, is punctual and careful in the preparation of his Masonic duties and who practises the high ideals of the Craft in his daily life. He should also see that the business of conferring Degrees and Masonic instruction, is carried out in the light and atmosphere of these high Masonic principles.

No Lodge meeting need be dull or uninteresting if the Worshipful Master will take time to plan carefully each detail of the meeting.

The Communication should start on time. The Worshipful Master should have a clear understanding of each item of business which is to come before the Lodge so that it can be handled with understanding and dispatch. When a Degree is to be conferred, the Worshipful Master should see that the Officers and those taking part in the work, have a complete understanding of what they are to do, and are proficient in any lectures they are to deliver. He should have complete control of his Lodge at all times, avoiding all confusion, so that peace and harmony prevail. In addition to this, the Worshipful Master must ever be aware of the feelings of the Brethren. Although he is charged with the government of the Lodge, he is reminded at his Installation that his hand is to be guided by justice and his heart expanded by benevolence.

It would appear that I have made the position of Worshipful Master of a Lodge a very exacting one, and I think rightly so, because it should be, and we should take great care in seeing that only those who reach this high standard, attain the Master's Chair. Let us not forget that when a person is chosen for the first

chair in the Lodge we have started him on the road that inevitably leads to the Worshipful Master's Chair. Here then is another point we could consider when we discuss the question of what we can do for the good of Freemasonry.

INSTRUCTION AND EDUCATION

Through our lives we are constantly reminded that in order to live a full and happy life and be of some help and comfort to our fellow-men, the process of learning should never cease. So it should be in Freemasonry, for as we search the pages of past history, and in minds walk down the ancient corridors of time, legendary though it may be, examine signs and symbols, search through the pages of the V.O.S.L. we are partaking of one of the great joys our Craft affords, and in doing so we participate in what should be the quest of all true Freemasons—the never ending search for Truth.

I do not intend to outline a program of studies for Masonic Education, suffice it to say it should be carefully prepared and systematically administered and the Brethren encouraged to do personal reading and study. When we consider Masonic Instruction we should immediately turn our thoughts to the newly Raised Master Mason.

With dignity and perfection of ritualistic work we raise a Brother to the sublime degree of Master Mason, at the conclusion of which we place him on the side seats where he is left to his own resources. This habit of raising a Brother and then forgetting him is not in the best interests of the Lodge, nor does it add anything for the welfare and good of Freemasonry.

The newly raised Brother is one whose heart and soul is filled with inspiration and interest, and whose mind is a virgin field where the seeds of true fundamental Masonic ideals may be sown. This is an area we should take time to consider. I would suggest it be done this way. As soon as a Brother has completed his Master Mason's Degree he should be placed under the charge of a competent Past Master. The Past Master appointed to this very important work should be one who is kindly of disposition, intelligent, well informed in the work of our Craft and whose spiritual and moral zeal for the institution is of the highest order.

The instruction should take the form of a carefully prepared curriculum which could be divided into a number of lessons which should be given at a definitely arranged time which could be one half hour before the Regular meeting each month. This course of instruction should be administered for a period of not less than one year and should consist of the fundamentals regarding behavior in the Lodge room and at the banquet table; some basic instruction on the symbolism contained in the three Degrees and most important, the responsibility that a candidate owes to God, his Lodge, his neighbour and himself.

Here then, my Brethren, are a few thoughts on what we can do for the good of our beloved order. These thoughts may appear to be elementary in structure but I think they would prove profound in execution.

Let us therefore see to it that our Investigating Committee is selected with great care so that worthy men and worthy men alone, are admitted into our Craft; that the Worshipful Master's chair is occupied only by those whose integrity, ability and leadership are of the calibre which the prestige of our Craft demands, and remember, no man can learn of his responsibilities unless he receives instruction and guidance.

To sum up I would say this. We are Freemasons and keenly interested in the concerns of our Craft but we must not lose sight of the fact that we are also citizens of the world. As we strive to understand what we must do to build a better Lodge, so we must by the teachings of our Craft, strive to build a better world. We must guard against innovations which cloud the true picture of our Order and its mission. Our Freemasonry has a mission and we must see to it that nothing is allowed to enter or become part of Freemasonry that would detract from the carrying out of that mission.

We should strive for a membership of worthy men who are endowed with a sense of responsibility and high ideals. Men of courage who will draw aside the veil of worldly innovations and see that true pathway which leads to the practise of virtue, honour and brotherly love.

I would say that no man may hope to gain Truth who sits in independence upon a pinnacle above the surging crowd, philosophising on human endeavours and scoffing at human frailties. Only as one of the struggling mass, exposed to the elements, climbing the steep ascent o'er rough and smooth, jostled here and there, tempted into byways, yielding and repenting, can man hope to gain the true way and reach the summit. God has ordained no royal road. Let us therefore go forward together, looking beyond the narrow sphere of our own personal attainments and see the broad expanse of unexplored paths leading onward and upward in our never ending search for Truth, so that by the lives we live, the leadership we administer, and the instruction we impart, we shall make our great fraternity stronger, a greater power for good—not only for us who dwell within its portals but for the countless thousands who come after us.

We must not hope to be mowers

And to gather the ripe gold ears,

Unless we have first been sowers

And water the furrows with tears;

It is not just as we take it—

This mystical world of ours;

Life's field will yield as we make it

A harvest of thorns or of flowers.

(Applause)

President: Thank you R.W. Bro. Nordan, for this excellent paper. R.W. Bro. Nordan has surveyed the field, he drew attention to two areas that receive a good deal of attention from time to time and then he went on, as I heard it, to say that the problems that are encountered in these fields can be solved by the practise of genuine Freemasonry. R.W. Bro. B. K. Hansen, Senior Grand Warden of Saskatchewan, will lead the discussion.

R.W. Bro. B. K. Hansen: Most Worshipful Brother President, though outward appearances may fail to indicate that which transpires within, the fact remains I continue to tremble at the very thought of MY participating in a Conference of this nature and extent. Less than three short months ago I would have ridiculed any suggestion associating me with this remote possibility! Yet, here I am . . . suspended between what may have been yesterday's prophesy, so to speak, and today's reality . . . in a state of wonderment and hoping for the best! At this particular moment I crave to fulfill a great hope . . . the realization of having contributed, in some small measure, to the immediate purpose and far reaching success of the 1964 Conference. To this end, Sir, I accept the honor that has occasioned my presence . . . and my services.

R.W. Bro. Nordan has provided us with an outstanding paper. He is to be most highly commended for thoroughness of investigation and for manner of presentation. He has opened and explored many fields and avenues of thought . . . all being intimately related to his subject. Needless to say . . . (you may realise this sooner than you think!) Bro. Nordan has caused me great anxiety these past few weeks! In the manner of one who knows what he is about, he appears to have used up most of the lightning . . . and all of the thunder! In other words (and this is not a mere figure of speech) he just left me stranded! Some Brother!!

Bro. Nordan has indicated that Freemasonry, not unlike nations which have fallen into decay, could be in danger of creating for itself problems and situations such as theirs. We will agree the peril of every good movement is that it may become a spent inspiration. True, Freemasonry may not be exempt from that tendency. However, one safeguard may be to remember we are not mere custodians of a "word" but promoters of life . . . a way of life! As an example I suggest that ritualism, of itself, could become as destructive as the shell to the crustacean fish! The "form" must be adapted to the growing life. "Life" is shown by growth and "growth" by change.

"He drew a circle that shut me out—

Heretic, rebel, a thing to flout;

But Love and I had the wit to win!

We drew a circle that took him in!"

Any semblance of originality hoped for in leading this morning's discussion was dispersed . . . rather abruptly . . . on receipt of Bro. Nordan's paper. Mixed feelings of helplessness and frustration . . . interspersed with frantic

hours of research . . . must of necessity be my sole apology for what is to follow! There is, I know, the risk of repetition involved . . . possibly a repeating of the obvious. Against this risk, at least so have I endeavored to console myself, there is the chance that the "obvious" may be said in a different way, thus creating an almost entirely new outlook . . . a wider perspective . . . yet another point of view.

ATTENDANCE

Commenting on the matter of lodge attendance . . . whether or not it is a perplexing problem . . . I am inclined to support Bro. Nordan's reasoning that this, of itself, is not one of the vital problems to be dealt with as we discuss 'thoughts for the good of Freemasonry'. In passing, however, I must confess I sense great thinking in this particular area of concern. This 'area' will persist in being expressed until such time that satisfactory remedial measures have been introduced and applied. Not only lodges with large memberships are concerned with a decline in attendance. A good many of our small lodges are rightly concerned! In fact I believe the solution may originate within the small lodge! The day may not be far distant ere they have a method to prescribe!

An outstanding example of our Brother's suggestion . . . "that a poor attendance does not lower the effectiveness of Freemasonry" . . . is to be found in the case of the smallest lodge in my Masonic District which is comprised, I believe, of less than twenty-five resident members. In their modest quarters one soon recognizes the privilege and pleasure that comes from visiting with these few brethren who, though lacking in quantity, more than make up this deficiency in terms of quality! To join with them in their high purpose as they gather at the Masonic Altar . . . the Altar of Service . . . to practise the principles and precepts of the Order which we all cherish and adore is, my Brethren, a tonic . . . an inspiration . . . not soon to be forgotten! Other than being sometimes concerned with meeting constitutional requirements, these brethren suffer no loss of effectiveness because they are but a few in number!

LODGE MEMBERSHIP AND GIMMICKS:

The thought has been introduced . . . "Though we realise a numerical decrease because of a decline in membership interest, is this decrease . . . or loss . . . necessarily a genuine loss?"

I prefer to evade the directness of the question by 'countering' with an experience and 'parrying' with some further thoughts.

Though an enthusiastic petitioner and subsequent candidate for the degrees of Masonry, the three-year period following my being 'raised' was, so to speak, a complete waste of time on behalf of the Order. The all too usual pattern followed: enthusiasm gave way to in-

difference; indifference established the habit of spasmodic lodge attendance; spasmodic attendance to complete absenteeism. Throughout this period, however, I experienced no difficulty in retaining my 'good standing' via the current receipt and paid-up membership card!

This condition may have persisted, indefinitely, had it not become necessary I make an unexpected trip to Victoria, B.C. The visit was of a hurried nature and yet, by the Grace of God and the fact two unsuspecting brother Masons (Past Masters they were and both being residents of Victoria), insisted that I must 'enjoy' their friendship for one evening, at least, while in their city, Destiny found time to work its way! The occasion, as they termed it, would be to attend an emergent meeting of their Lodge which had been called for the purpose of passing two candidates to the Fellow Craft degree. Though I sought to discourage them by utilizing my 'custom built' excuses they, not being aware of my voluntary severance from the Fraternity, persisted in their endeavors . . . suggesting, of all things, that I must get over my 'bashfulness!' Finally I agreed . . . but only on one condition! They had to assure me I would not be 'called on', as is the custom applied to a lodge 'visitor' in our district, to speak a few words during the refreshment period! They gave me their word! I was not 'called on'!

This incident occurred twelve years ago. Just better than a month past, I had opportunity to re-visit my 'second-time-sponsors'. I discovered, without shame, that I was quite unable to convey the great indebtedness I know is owing to each of them. Obviously these Brethren have followed my so-called Masonic career with interest. I have dared to believe that one of them might be here today!

No, I cannot place a finger on any singular act, impression or expression that may have moved me, shall we say, to 'restoration'. Many features of that evening have been indelibly impressed upon my mind: the fact I DID go to lodge; the feeling of warmth and welcome and importance that spread over me as I was formerly introduced to, and received by, the Worshipful Master; the excellence of the lodge room, its officers, their work; the atmosphere of interest into which the candidates were received and 'passed'; the refreshment period, radiant in programming and abundant in fraternal fellowship; the 'slow' drive home; the 'quiet talk' that followed as we parked in the driveway; the questions I was 'moved' to ask; the answers I received . . .! Just what may have prompted that spark of response from within is, I am sure, quite unimportant. But the important thing is that 'someone' DID 'something'! Had this not been the case, I may not have been here today!

Again, as I share this experience with you, I am beset by the following thought. IF I had not returned to the fold, who stood the greater loss? Myself? . . . or the Lodge? Or, in the

case of the absentee brother . . . (you know him in several persons) . . . who stands the greater loss? Your Brother? . . . We, **HIS** Lodge?

I once heard a minister say . . . "The greatest hurdle we have to overcome is we judge ourselves by our ideals and intentions—but others by their acts. We must love", he continued, "beyond the external act!" Might this thought . . . and cure . . . apply to ourselves, not only as 'men', but, also, as Freemasons? In our lingering quest for 'truth', are we prone to overlook possibilities that exist within and all around us? Are we affording rightful consideration to circumstances or situations as we endeavor to interpret . . . and to love . . . beyond the external act?

THE PHILOSOPHY OF THE CRAFT:

Bro. Nordan you have done a splendid job. What is there left to say? Perhaps that Masonry has done more for all of us here than we can ever repay! Each has had different Masonic experiences. Most of them have been deep and soul searching. They have created in our hearts a great love for the Craft and we have been stimulated to do something for our fellow men. Because there is within each human breast that divine spark, our duty is to 'fan' and see that it does not die!

(These are not my words but I am grateful for their use!)

We need remember, Brethren, the Laws of God are not obligatory on us because they are the enactment of His Power or the expression of His Will; but they express His Infinite Wisdom. They are not right because they are His Laws, but His Laws because they are right!

Now, with your permission, Most Worshipful Brother President and Brethren, let us endeavor to translate and adapt these thoughts to Freemasonry. Perhaps we will not at first succeed but, we can always try again. Thus . . . the tenets and underlying principles of Freemasonry are not obligatory upon us simply because they are 'handed down' idealistic expressions of an era long past; but they express inestimable Wisdom. They are not right, compulsory, because they are significant of a series of doctrines and landmarks to which we must closely adhere. but they signify a system of teaching, a belief, a practise, a custom, a philosophy, a way of life because they ARE right!

STANDARDS WE SHOULD TRY TO ATTAIN AND SUSTAIN:

There is but one standard of right and wrong for every time and place. There is not one good for the Rocky Mountains and another for the Prairies. There is not one code of morals for the home circle and another where we are not known—one for business and another for pleasure.

Freemasonry has no more important goal than to inspire each individual who knocks on its door "of his own free will and accord" to become a determined and vigorous moral builder, who is convinced that brotherly love, benevolence, and reverence for truth (all truth, not merely one's own) are the necessary means to a complete knowledge of the progressive science of Freemasonry.

I believe that a Mason is a man who believes, not by pretense or show, that the living of his own life **must** make a difference in the moral quality of life as it exists around him . . . in his home and with his family; in his place of employment and amongst his fellow workers; in his community and throughout the course of his association with community enterprises and forms of administration . . . **NOT JUST IN A LODGE ROOM!**

The great hope of the Fraternity is that ultimately all men . . . everywhere . . . will be "prepared in their hearts"—(whether or not they become Masons is less important than the idealised outcome)—to change their lives in accordance with the tenets of brotherly love, benevolence and reverence for truth.

The fundamental test which is rightfully applied to Freemasonry, generally, and to individual members, in particular, when the profane . . . the outsiders . . . attempt to evaluate Masonic achievements and success runs something like this . . . "How many Masons, members that we know of, DO make a real difference in our city, our town, our community because of their benevolent spirit, their moral courage, their truthfulness?"

Probably all this boils down to a very simple thought. Would it be unrealistic to suggest that new members will come to us only in proportion to the number of good things that are said about us? We are, after all, members of a highly esteemed and very useful society and, Brethren, we DO have reputations to uphold!

That we have a peek at the other side of the picture I propose the following assumption.

Unintentionally and perhaps unknowingly, a small country lodge is readily apt to assess the sponsors of a petition with most all the responsibilities Bro. Nordan has assigned to members of an idealistic Investigating Committee. The constitutional appointment of an Investigating Committee, usually of three Past Masters, is undertaken merely to 'police' and 'protect' . . . as it may become necessary . . . the action of the sponsors.

The sponsors, having both interest and harmony of the lodge very near and dear to their hearts, have similarly and by the same token, 'accepted' these responsibilities by virtue of their having signed the petition. During the 'tiding over period' of the petition, and **ONLY** during this period, any brother who may differ in the matter of 'choice' of petitioner is 'expect-

ed' to disclose his reasoning to the Investigating Committee. IF, after due thought and consideration, his reasoning is sustained, the Committee interviews the sponsors; presents their findings and, rather than disrupt the harmony of the lodge, the sponsors will recommend withdrawal of the petition. Under these circumstances, the petitioner is probably relieved to be thus advised rather than to have any part of what may otherwise have resulted in a nasty situation! Thus the case draws to a close. Secrets are kept! Harmony prevails! Lodge business continues uninterrupted . . . and . . . as usual!

Too idealistic? Improbable as it is impossible? Perhaps . . . ?

LEADERSHIP:

Bro. Nordan's statement: "The dignity and enthusiastic leadership begets dignity and enthusiasm" . . . is, under the circumstances, timely and welcome! But I wonder, Sir and Brethren, do we really hold this truth in high regard? I think we are most willing to accept the truth the statement imparts but, in the meantime, what have we done about it? . . . what are we going to do about it?

To fulfill the basic requirements, the conditions applicable to the Ancient Charges and the 'established customs' appertaining to the 'high office' of Worshipful Master—where on earth will we uncover . . . or discover . . . such a man? Fortunately for the Mason who is about to attain the chair of King Solomon, the 'obligation' is a bit more compassionate in that he agrees . . . "to accept the office of Master . . . and the duties of that office faithfully, zealously and impartially to administer, TO THE BEST OF MY SKILL AND ABILITY" . . . and . . . "that I will TO THE UTMOST OF MY POWER" . . . and . . . "that I will . . . CONSCIENTIOUSLY discharge my duties". The obligation appears to sense certain frailties we are reluctant to admit should even exist! This becomes a bit confusing, to say the least! Nonetheless it is true . . . the office of Worshipful Master IS one of dignity and respect! Those of us who have experienced that great honor . . . the indisputable privilege of 'ruling' the brethren of their lodge . . . would wish that it be no other way! The office of Worshipful Master must be held in high esteem and, Brethren, when we accept the pledge of a man who promises to do his Faithful, Utmost, Conscientious Best to manage the state of our affairs, including our housekeeping and the welfare of our community as a whole, so far as his skill and ability will enable him to fulfill to our reasonable demands and expectations, had we not better draw a line here lest we overload him?

I can yet recall the feeling of helplessness . . . the loneliness . . . that engulfed me when installed in the Master's chair! The honor, the privilege, gave way to concern, to challenge . . . to do my best! The best we can do is expressed by the best that is in us! If my year as

Master contributed in any way to better the state of affairs of my Lodge then, Brethren, I owe that success not only to having done my best but, more significantly, to the fact the members of my Lodge were most considerate . . . most helpful . . . most understanding at all times. My year as Master resulted in nothing spectacular for the Lodge. But we DID work together! The togetherness was the type of injection . . . the stimulant . . . the inspiration such as all Masters require from the members of the lodge, as a whole, and from the Past Masters in particular.

IF the Master appears to be laboring under difficulties why not step up and offer your services. The mere fact you have expressed a willingness to tide him over, so to speak, may be all the inspiration he requires! In any case, at the expense of dull, uninteresting meetings and a subsequent risk of drop in interest and membership attendance, why wait until he has no choice but to ask. It is much simpler to avoid doing a wrong than to correct a wrong that has been done. Here it is that I agree with Bro. Nordan. We must not forget that when a person is chosen for his first chair in the Lodge, we have started him on the road to the Master's chair providing, of course, his advancement is governed as he merits the esteem of his brethren. All other things being equal, and generally they are, the Master who is acclaimed a success IS the Master who has received the full hearted support and best wishes of his brethren.

INSTRUCTION AND EDUCATION:

Bro. Nordan reminds us . . . "that to be of help and comfort to our fellowmen, the process of learning must never cease . . . that we must participate in the never ending quest of Truth" to which I would add . . . which Truth is inclusive of all the virtues, the basis of moral authority, the highest summit of art and life!

Having taken this advantage, may I direct our thoughts to symbolism?

The one great virtue which is inherent in teaching by symbols is that the lessons can be all things to all men according to their ability, their knowledge and their wisdom. By symbols man is guided and commanded—made happy, made wretched. Everywhere one finds himself encompassed by symbols, which he recognises or passes by. The Universe, for example, is one vast symbol of God. Man, himself, must truly be a symbol of God—in that all he thinks, says and does is symbolical of that God given force of natural freedom in which men move, rule, teach and have their being. This we rather take for granted!

With regard to Masonic Symbols, each has many interpretations; it teaches one thing to one man, more to another; it is an open door to a small vista to a third and a lamp unto the feet of a traveller in the infinite to a fourth. Assuming we agree there is a vast potential

of moral instruction to be found in the sym-
bological field, is there any specific reason why
we do not extend these researches beyond the
fullness of the Tracing Boards? I believe we
are passing up a splendid opportunity in this
particular field of endeavor especially when
we deliberate in terms of "Instruction and
Education" and the effect a properly instituted
program of this kind would have upon the mem-
bers of our Fraternity. Herein we might dis-
cover an answer to any concern or condition
which may have arisen out of the habit of per-
mitting ourselves to be guided by words rather
than by realities; by what men are saying than
by what they are doing; by what teachers are
teaching than by what students are learning!

CONCLUSION:

Bro. Nordan drew his paper to a close with
a very effective summary and an appropriate
verse . . . all of which served to remind me . . .
what a wonderful legacy has been bequeathed
us which we are pledged to hand down to
coming generations . . . not only unimpaired,
but enriched and ennobled! As we recognize
and weigh our growing indebtedness to the
Masonic Order, surely we cannot help but re-
flect on what Freemasonry means to us . . .
its ability to lift one out of the passing and
temporary things that man may grasp a some-
what deeper understanding of the meaning of
life, a broader outlook upon its problems and a
renewed inspiration to usefulness and service.
To this end I remind myself that though:

I could not help Him heal the sick
That thronged in Galilee,
Nor serve the fishes and the loaves
That day, beside the sea.

I could not comfort while He prayed
For strength to fill the cup,
Nor lend my shoulder to the cross
He . . . staggering . . . carried up.

But I CAN soothe a body's pain,
Serve those too weak to labor,
Cheer hearts that quail before a cup,
Share crosses with a neighbor.

For the privilege of thus addressing you and
for your attention, M. Wor. Bro. President and
Brethren, I wish to thank you. (Applause).

President: Thank you R.W. Bro. Hansen. To
even a casual observer it is apparent that the
speakers who have led off in this year's Con-
ference have succeeded in reaching you and
stimulating in you thoughts that will bring you
into the discussion. We are now ready for dis-
cussion.

M.W. Bro. S. H. Hardin: M.W. Brother Presi-
dent and Brethren: It is unnecessary for me to
tell you how delighted and pleased I am to
join with all of you and to take part, again, in
the deliberations of the Banff Conference.
Looking back to four years as an active
member, I recall how important and how

pleased we were to have with us visiting
members of the past years, to enjoy their pres-
ence, to feel their warmth and to have them
encourage and evaluate our papers.

In turn, some of us as Past Grand Masters,
come to try and fill their vacant places at this
round table and I for one, have looked forward
with a great deal of anticipation to be here.

While listening with interest to the papers
given here, and judging by the calibre and
substance of them, I am led to believe that
there is no lack of able leadership at the
Grand Lodge level; and it also tells us that
our subordinate Lodges are served by a host
of loyal and devoted workers. In spite of loss
of membership, candidates in reasonably good
numbers are receiving Degrees, and effective
programs of candidate instruction are generally
in use. Reports of many outstanding meetings
indicate that there is plenty of grass-roots; in-
terest and enthusiasm. New Lodges are being
established; many new temples are being erect-
ed; charitable, educational and youth programs
are being extended and intelligent plans for
the future are being made. These are all signs
that our Fraternity is both alive and vigorous.
We have made our mistakes and we have our
problems, but these mistakes can be corrected
and these problems can be solved.

One of the problems which should disturb us
greatly and one of the saddest spectacles in
Masonry, is the under-estimation of the potential
and contribution Masonry can make to the
world around us. When we look at Free-
masonry, we find that there is nothing wrong
with its fundamental principles and teachings;
its organization, ritual, usages and customs.
Evolved and perfected through centuries of ex-
perience and proven by the test of time, there
is no need of improvement or modernization at
our hands. Instead of attempting to improve
Freemasonry, something which cannot be done,
let us rather attempt to improve ourselves in
Freemasonry, something which needs to be
done very badly.

To those that look on the dark side of things
and do not comprehend the importance and
contribution Freemasonry can make, I would
suggest that they could profit by studying the
history, philosophy, ritual and symbolism of our
Order. It will not take them long to learn that
Freemasonry is very old and very tough. It
has survived for centuries because it is founded
upon eternal truths, because its teachings are
timeless and relevant to every age, and be-
cause it satisfies some of the deepest of all
human needs. It has repeatedly demonstrated
its ability to adapt itself to changing condi-
tions.

In the 17th century it successfully transformed
itself from an operative society of working stone-
masons into the purely speculative society
which we know today. Since that transition,
it has survived both political and industrial
revolutions, has withstood the strains and
stresses of wars, has weathered the storms of

persecution, and proved its ability to function equally well in monarchies and in republics, in metropolitan areas and on the remote frontier.

It has successfully met every challenge of the past, and there is no reason to doubt that it will successfully meet every challenge of the future. We must remember, however, that Freemasonry like all similar institutions, must give itself anew to each successive generation. It cannot exist forever upon its past history alone, nor upon the accomplishments of these great men who have been members of the Fraternity in the past. To survive and to contribute, Freemasonry must continue to merit and to enjoy the respect and confidence of society, and to attract to itself men of the right type and calibre to appreciate and understand its teachings and to carry on its work.

Individual Freemasons, Lodges, and Grand Lodges all have a responsibility in this matter. Without violating any of the traditional Masonic restrictions, they must somehow manage to convince the men of this generation that Freemasonry has something worthwhile to offer, something pertinent to the needs of the present day, something which will enrich the lives of men and contribute to their success and happiness. Individual Masons must always be ready in a discreet and proper manner, to say a good word for the Fraternity and to testify as to its part in their own lives. We must not make the mistake of hiding our light under a bushel.

We must never forget that the profane world judges Freemasonry by the conduct and character of its members.

M.W. Bro. J. H. McKergow: Bro. President and Brethren, I think that everything that needs to be said about the thoughts and the good of Freemasonry has been said already and I just want to make a few comments on some of the items in the papers. Reference attendance; in my estimation it is not the actual number of the attendance of a Lodge, it is the percentage that should be considered. We have Lodges with members of from 300 to 700 and we find that the actual attendance, unless there is something of a very special nature, is around fifty. Now I belong to three Lodges in British Columbia and these Lodges, for some reason or another, have no problem in the matter of attendance. The Lodge of which I was Worshipful Master, Landmark Lodge, has a membership of around 250 and out of this we have at least ninety residing outside the jurisdiction. If we do not have seventy members present at our meeting, we figure something is wrong. It is the same with Dunbar Lodge, with a membership of around 200, they get between sixty and seventy at the meetings. Britannia Lodge is a much newer Lodge and has a membership of about 150. They get at least 50 members out. Attendance is a matter of habit, I think. If one of us gets a notion on a Lodge night that he wants to stay at home, the next meeting night it is just a little harder to tear oneself

away from what one might be doing, which after all is maybe not doing you much good. We must endeavour not to get into the habit and here is where I think a Committee in the Lodge can help, they can telephone. If the membership is divided into small groups it is not a tedious task. If a member is doubtful about attending, one member can arrange to pick him up, by doing that we would get better attendance. We have a member of 89, who is very active and most anxious to attend Lodge, but he says there are 27 steps up to my Lodge. He is ready to be picked up, but he will not telephone and ask anyone to do it. We do not take enough care of the members who are getting a little older.

In the matter of dues, the method of collecting seems to effect the payments greatly. In one of our Lodges, in 1962 we had \$368.00 in arrears of dues. In 1963 there were no arrears of dues.

In our Lodges we are always teaching the search for spiritual and moral truth and after that very wonderful address given by Bro. Dr. Allan Martin last night, we all realize that that can only be found in the Centrality of God—long may we continue to teach that. In my opinion the great trouble with attendance is the matter of education, that is the answer to attendance, not only in lodge but to be continued at refreshment periods. The majority of lodges, unfortunately, believe in these gimmicks, explained by R.W. Bro. Nordan, especially in the refreshment period. I remember at one lodge a brother who had been a Master Mason for about three months got up and asked a very pertinent question about Freemasonry. He stated he had been a member for about three months and had not received any information at all, so he asked a question and the brother who was at the head table answered. It went on for about thirty minutes and many asked questions, finally the young man who had asked the first question got up and asked 'Why don't we do this at every meeting? I have got more information tonight than I have received since I first joined.' If we would do more to provide the answers to questions of our younger members we would make a great stride forward.

I was at the fiftieth anniversary of our Perfection Lodge recently and I will read you a small portion of my talk there, which I think is applicable now. 'Let each and every one of us, here and now dedicate and re-dedicate ourselves to meet the challenge, to carry the torch of light, more light, and further light outside of the lodge room and into the surrounding communities. Let every Master Mason so practise out of the Lodge those great moral and social virtues inculcated in it that 'by their works ye shall know them'.

As we call attention to the need for leadership and in our various walks of life, on our national scene, in our local communities, in our churches, in business, in our Lodges, we consider a number of examples of the attributes

sought. We find among them honesty, truthfulness, uprightness, toleration, devotion, dedication, morality and ethics—to name only a few. My brothers, do you detect one common denominator, one common thread, that wraps all these into one? It is CHARACTER. This is personal; it is individual; it is tangible; it is real. Is not the building of character the essence of Freemasonry?"

That my brother is the essence of Freemasonry, the building of character and that can only be taught by education within your lodges, not only in the lodge meeting but in your refreshment period.

I would like to congratulate my Deputy Grand Master, R.W. Bro. Herb Nordan on the excellence of his paper, thank you.

President: Brethren, this discussion has been most interesting, however, we are working

against a dead-line and I think we will have to move on to the next paper. If any of you were preparing to enter the discussion we will find time a little later to continue it. Now I will call on R.W. Bro. T. G. Towers, Senior Grand Warden, Alberta to present paper number two.

R.W. Bro. T. Gordon Towers: Bro. President and Brethren. It certainly is a privilege for me to present a paper to this Conference. If this had even been suggested to me a few years ago I would have been aghast. I have been very interested in the proceedings this morning and the address we had last evening. There is some repetition, but I have prepared this paper mainly for the benefit of the Constituent Lodges. I feel that the prime concern of this Conference is to bring a clear understanding of what Masonry is and what it stands for, to the Master Mason. In this modern age machines are thinking like men, we must be careful not to think like machines.

THE INSTALLATION CEREMONY

Brethren, from time immemorial it has been an established custom among Ancient Free and Accepted Masons, once in every year for the members of a Masonic lodge to select from its membership by ballot, those whom they wish to rule and govern the lodge for the ensuing twelve months. After having been elected and in the case of the Worshipful Master, having been approved by the examining board, these officers with those who are appointed, are installed or invested with the jewel of their office. Before they are permitted or have the right to take their position in the lodge, the Worshipful Master-elect takes an obligation, an obligation not only for himself, but for his officers as well.

One of the purposes of papers given and discussed at this Conference is to make available for the lodge membership facts and ideas that will establish in the hearts and minds of present and future officers, an inherent desire to perform their task with dignity. Dignity is the most becoming of man's attributes and should be prominent in the character of not only those installed and invested but in those performing the ceremony. It is a combination of self-respect and humility and the outward appearance of what man represents. It could be said it is the wealth that each of us could lay claim to. Social position, money, religion, or race have nothing to do with it. Certainly it is a most desirable gift from the Creator, given to man, to perform his task in such a manner that is pleasing to behold. Before any of these positions can be filled with dignity, an officer must have a clear understanding firmly established in his own mind of exactly what is required of him, not only in serving the Order as a whole, but the Brother of his lodge in particular.

The three degrees of Craft Masonry are condensed and summed up in the Installation Ceremony. In taking part in this ceremony the officers must recognize the obligation that is theirs to adhere to, uphold and maintain. The

Master is not only entitled to, but is deserving of the support of all his officers, in his adherence to the Master's Obligation and assent to the Ancient Charges.

It could be said that the Master's word is "work". For he only has twelve months to do that which he feels he should, and generally speaking the opportunity commences at the Installation Ceremony which is quite often held on June 24th, commemorating St. John the Baptist, or on December 27th, commemorating St. John the Divine. It is entirely fitting, that these men who were martyred for what they believed to be the truth, should be remembered in the serious moment in which a Master is obligated.

It is not my intention to deal too fully with the historical aspect of the Installation Ceremony, but I feel I should make brief reference to what we believe to be the origin, or shall I say the earliest record of it. I find that Brother Bernard E. Jones, P.A.G.D.C., the well known author, presented a paper to the Quatuor Coronati Lodge No. 2076 in London, England, in 1957 (A.Q.C. Vol. LXX—1957) on "Passing the Chair" and again Brother Norman B. Spencer presented a paper on "The Installation Ceremony" in 1959 (A.Q.C. Vol. LXXII—1959).

Both of these learned brethren dealt at length with the origin of the ceremony as we know it, and how it was evolved. Brother Jones puts the earliest date of the introduction of the Installation Ceremony into a few lodges of the "Antients" as 1740 but he records that a minute of the "Antients" Grand Committee dated June 24th, 1752 indicated that the ceremony was not familiar to the rank and file of the Brethren. It appears that the ceremony grew from the early practice of placing the Master in the Chair and by the time the "Antients" were established, a rounded off ceremony contained clear reference to the Hiram story and is believed to have been complete with an obligation and penalty of its own.

The Ancients attitude to the Installation Ceremony is reported to have been one of veneration and it is stated that they insisted that their Masters not only be correctly installed but that they be able to install their successors. The following is a minute of the 'Antients' Grand Lodge dated June 2nd, 1756:

"The Grand Secretary was ordered to examine several Masters in the ceremony of installing their successors and declared that many of them were incapable of performance. Ordered that the Grand Secretary shall attend such deficient lodges and, having obtained the consent of members of the said lodges he shall solemnly install and invest the several officers according to the Ancient Custom of the Craft."

The above indicates that the 'Antients' were teaching and insisting upon the Installation ceremony in the middle of the Eighteenth Century. In the meantime, the 'Moderns' seemed to be content with little more than the Master taking the chair. There is record, however, of a 'Moderns' Lodge—Anchor and Hope, Bolton, which was founded in 1732, holding a Lodge of Emergency on November 30th, 1769, for the purpose of installing three Masters.

The ceremony of Installation or Passing the Chair seems to have been used a great deal to qualify members for the Royal Arch Degree, as none but Past Masters could become members of the Royal Arch prior to February 5th, 1823.

My paper is mainly for the benefit of our Constituent Lodges so therefore before leaving this portion I would mention that the record indicates that the Installed Masters degree has been handled in many different ways. It seems that all brethren who were not Past Masters used to be asked to move to the west end of the Lodge room and the Past Masters would encircle the incoming Master and one would take him by the hand and place him in the Chair with the grip and word. It was apparently some time before a regular 'degree' was evolved. The ceremony which we use in Alberta is practically the same as the English Installation Ceremony—which was first introduced in 1872 and is stated to be 'the only Craft Degree for which there is an authorized Grand Lodge ritual.'

I want now to deal specifically with our ceremony and with the election of officers. As I stated before, each year the Brethren are asked to elect one who will rule the lodge for the ensuing twelve months; he is required to have served in the office of Warden in a Warranted Lodge. The Brother who is offering himself for the arduous duties of Master should have demonstrated his ability and dedication whilst serving in the junior offices. Too often it is simply a matter of a chain drive system whereby one 'goes through the chairs'. Members will not exercise their discretion for fear of hurting a brother's feelings or causing dissension. In many instances a brother has clearly indicated

elected and the Lodge will suffer the consequences! It is important that our members do that he is not suited to the task, but he will be their DUTY. The welfare of the Lodge comes first and foremost: all members should be content to restrict their ambitions in the interests of the Lodge. I address you as individual members and say to you that if your private avocations do not permit you to take the time necessary to attend to the duties as an officer of your Lodge, be honest with yourself and with the Lodge and do not accept office.

Now, again referring to the Jurisdiction of Alberta, once a member has been elected to the office of Worshipful Master he must be examined by a Board of Installed Masters, who are charged with the responsibility of finding out if he "can confer the Three degrees of Craft Freemasonry and is familiar with the duties of Master of a Lodge." This Board, composed of three Installed Masters or all the Installed Masters of the Lodge, which ever shall be the lesser number, must sign a certificate that is produced in the Lodge before the Installation ceremony can proceed. I do not find any record of this portion of the ceremony in the English Ritual but it is necessary that the Master be examined in Ontario, before being Installed, and in many other Jurisdictions.

Here again I must emphasize how important it is that a proper examination be given, that the importance of the duties that the Master-elect is about to assume be impressed upon him. It is not, in my opinion, essential that the candidate be a perfect ritualist, although desirable. It is important that he know how to direct his lodge, how to employ his brethren and claim their attention and how to deal with the problems that are likely to beset him. Many Past Masters treat the examination as a mere formality; some are embarrassed afterwards by the ignorance displayed by the man they have certified to be capable and, Brethren, it is the Lodge that suffers. Past Masters who form a Board, I call on you to do your duty. If the elected member has not learned his work whilst serving in the office of Warden, how is he going to learn it in the few short weeks preceding his Installation?

We now come to the Installation ceremony itself, it would be well for me to point out that it is the prerogative of the Worshipful Master to install his successor, subject to the wish of the M.W., the Grand Master. This should not be lost sight of. Too often we find that a Past Master of a Lodge has conducted the Installation Ceremony for years and years, it is taken for granted that he has the right to do so; woe-betide anyone who dares to presume that he does not have the right, whether it be beyond his capabilities or not. The outgoing Worshipful Master is the only one who has the right to conduct the ceremony and if any other Past Master is to do so, it should be at his invitation.

The first item, after the preliminary matters are disposed of, is to place the Worshipful Master-elect and his officers at the Altar and this gives the brethren of the Lodge their final opportunity to place any objection there may be to the Installation of the Worshipful Master or to the investiture of any of his officers. There have been objections in the past and it is presumed there will be in the future and a procedure has been laid down to be followed in such an eventuality. Once this has been followed all members of the Lodge should see to it that they support the officers. The Installing Master then recites the qualifications required of a Master-elect, and, the Master-elect, having stated that he can fulfill the qualifications, he is required to assent to the Ancient Charges as read to him by the Secretary.

The Ancient Charges are important. How smoothly our world would operate if all could be governed by the principles set out therein. What an example we would all be if we would but live up to them! The Worshipful Master-elect solemnly promises to submit to and support the charges and regulations. He promises, as I have mentioned before, on behalf of all the officers who are to be invested. He subsequently takes his obligation not only for himself but for all his officers: he is entitled to receive their unqualified support for the full term of his office.

Let us just for a moment take a further look at the Ancient Charges and to do so I would refer again to the Quatuor Coronati Lodge transactions Vol. LXX 1957 and a paper by Bro. Fred L. Pick, P.M. He quotes the charges from the Beswicke-Royals MS which, he states, was probably written in the early part of the seventeenth century.

"Here followeth the worthy and godly oath of Masons viz: Every man that is a Mason take heed right well of this charge if you find yourself guilty of any of these that you may amend you again especially you that are charged take good heed that you keep this Charge for it is a great peril for a man to foreswear himself upon a Book.

1. The first charge is that you shall be true to man, God and holy church, and that you use no heresy or error by your understanding or by teaching of indiscreet men.
2. Also you shall be true liegemen to the king without treason or falsehood and that you know no treason but that you amend it if you may, or else warn the king or his Council thereof.
3. Also you shall be true to one to another, that is to say to every master and fellow of the Craft of Masonry that be Masons allowed and that you do them as you would they should do to you.
4. And also that every Mason keep counsel of Lodge and chamber truly and all other counsel that ought to be kept by way of Masonry.

5. And also that no Mason be a thief in Company so far forth as you shall know.
6. And also that you be true unto the Lord and master that you serve and truly to see for his profit and advantage.
7. Also that you do no villainy in that house whereby the Craft may be slandered. These be the Charges in general which every Mason should hold both masters and fellows."

Then follow 18 other charges. The Charges are of two kinds: **General**, which set forth a code of general good behaviour and **Particular**, which relate to the conduct of the work. Some of these ancients I have listed at random. There are transcripts of R. F. Gould:

"First that noe Mason take upon him noe Lord's worke nor other men's worke unlesse hee knowe himselfe able and skilfull to perform it soe as the Craft have noe slander nor disworshipp butt that the Lord and owner of the worke may he well and truly served.

Second: And also noe Mason shall goe into the towne in the night thereas is a Lodge of Fellowes without some Fellowes' that may bear witness that hee was in an honest place.

Third: And alsoe that every Master and Fellow shall come to the Assembly if it be within seven miles about him if hee have waining or else to stand to the award of Master or Fellowes."

These, Brethren, are but three of the 18 and they are closed with the following: "These charges that you have received you shall well and truly keepe not disclosing the secrecy of our Lodge to Man, Woman, or Child; Sticke nor stone, thing moveable or immoveable soe God you helpe and his holy Doome, Amen."

The Ancient Charges which we read at our Installation every year have been handed down to us through the ages, truly from time immemorial. They deserve more attention, they cry out for much more than the lip service given to them. Let me take them one at a time.

Charge 1—You agree to be a good man and true and strictly to obey the moral law! I would like you to compare this with one of the ancients already quoted "noe Mason take upon himselfe noe Lord's worke nor other men's worke unlesse he knowe himselfe able and skilfull to perform it soe as the craft have noe slander or disworshipp."

Before a master can make an honest answer to this charge, he must be inherently honest with himself. Brethren, I never appreciated Shakespeare at school when I was attempting to store in my memory his ancient philosophy but one thought has remained with me to this day. It is taken from Hamlet, in which he wrote: "This above all else, to thine own self be true, and thou canst not then be false to any man."

How many of us are completely honest with ourselves. We all do a lot of pretending. We don't consider ourselves selfish, yet are we generous? We certainly aren't dishonest, unless shirking on our job could be called dishonesty. Look at the first charge already quoted—to be a good man and true and strictly to obey the moral law. Can we as Masons or as Masters say 'I do' to this charge and still contain within our minds immoral thoughts? Or during the banquet hour, either listen to or tell smutty stories. Brethren we are not what we think we are but we are what we think. We must ditch immoral thoughts or they will ditch us. That is why it is so very necessary for a master to have a clear understanding of the ancient charges that he must adhere to and admire. In this first charge is to be found the secret of right living—to be a good man and true—a man that fills his mind and brain so full of good, useful knowledge that there is no room left for trash.

Charge 2—You agree to be a peaceful subject and cheerfully to conform to the laws of the country in which you reside! If we are not going to keep the laws, there is no use in having them and we must recognize the fact that they are made for our protection. If the laws are not right, are we as a people not intelligent enough to change them. We as Masons must realize that we are living not only under the laws of the land but under the laws of the Order.

Charge 3—You promise not to be concerned in plots or conspiracies against Government, but patiently to submit to the decisions of the supreme legislature.

Brethren, I am sure one of the quickest and surest ways for our Order to be destroyed either from without or within would be to be caught in a snare of our own making, within government circles. At the present time Masonry is enjoying a position of well-being and respect from the people of the world as a result of not being party to any political movement. Let us endeavor to keep it that way so that we may not return to a time of persecution such as the members of the order suffered during the 18th Century. Surely we must profit by past experience.

Charge 4—You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and honorably by all men. If we could live up to this charge all problems would disappear.

Charge 5—You agree to hold in veneration the original rulers and patrons of the Order of Freemasonry and their regular successors supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your brethren in general lodge convened, in every case consistent with the constitution of the order.

This charge can be summed up in one word: 'respect'. Respect for what? Respect for the order. Yes. Masonry without a doubt has proved its worth to the world and will continue to do so if—and this is a big if—if every Master recognizes his own worth and responsibility, to act in a becoming manner that not only adds stature to himself, but to the members of his lodge. A master is elected to rule and to rule wisely and in ruling wisely he will gain and retain the respect of those who elected him. Whether he recognizes it or not every Master needs guidance and this is found in a place which I feel is quite often forgotten, and that is in the constitution. It is of the utmost importance that a Master, or any one who has a desire to attain to that position have a working knowledge of the Order based on a thorough understanding of the constitution.

Charge 6—You agree to avoid private piques and quarrels and to guard against intemperance and excess.

There is no place in the Masonic Order for quarrelling. Let us not confuse quarrelling with a difference of opinion. Herbert Hoover said: "Honest differences of views and honest debate are not disunity. They are the vital process of policy making among free men". Quarrelling is a sign of immaturity and before a man becomes a Mason he is to be of the full age of 21 years; in other words he is to be mature. The mature person knows he can't have everything his own way. The next portion of the charge—to guard against intemperance and excess. This is a charge that must receive the cognizance of every master. Perhaps he might feel this is a personal charge and has nothing to do with his responsibility to the Brethren; feeling this obligation for their well being falls on the shoulders of the Junior Warden. It must be made perfectly clear to all concerned the charges and obligation of the Master needs must overlap the Junior Warden where the well-being and care of the members of the fraternity are concerned. And certainly much care is to be recommended in controlling indulgence in liquid refreshment on the part of the membership. Not only is there the order, but we must recognize the fact that "We are our brother's keeper". The prestige which Masonry has enjoyed in the minds of men over the past decades is on the line. Dare the Master take a chance? I think not. A good name takes a life time to build, but can be destroyed in the matter of seconds. As we recognize the fact that "we are our brother's keeper", and we fail to protect him, or create an atmosphere by over indulgence that leads to his downfall, then we are not only failing him but we have taken. Remember the closing charge by the Master in the York Rite: "Remember at this altar you promised to befriend and relieve every Brother who may need your assistance . . . Remember you have promised to

remind him in the most tender manner of his failings, and to aid his reformation". Brethren, we are living in a country where statistics point out one person in fifty is an alcoholic. This requires special attention.

Charge 7—Do you agree to be cautious in your carriage and behavior, courteous to your brethren, and faithful to your lodge. The three words here to be recognized are Cautious, Courteous, and Faithful. We might sum it up like this:

Cautious to insure the good act. Courteous because we were taught to be such, and faithful to a way of life we know to be right. Mahomet wrote some 1,300 years ago: "Every good act is charity. Your smiling in your brother's face, your putting a wanderer in the right road, your assisting the blind, your removing stones and thorns and other obstructions from the road, your giving water to the thirsty". All these attributes are considered the good act. A man's true wealth hereafter lies in the good he does in this world for his fellowman. When he dies people will say: "What property has he left behind him?" But the angels will ask: "What good deeds has he sent before him?" Yes, my brethren, whether you agree with me or not, at a Master's death someone else will receive all of his property and wealth and the only part of him that will remain is "What he was". The art of being cautious without being overzealous and the dignity to be courteous devoid of self-righteousness. This is a job, a man's job that will take a lifetime to fulfill.

Charge 8—You promise to respect genuine and true brethren and to discountenance imposters and all dissenters from the original plan of Masonry.

Here we find the charge that requires us to use our own good judgment to decide who are the genuine and true brethren and who are the imposters and dissenters. All through my life, I have been taught to be cautious in passing judgment on my fellowman and even the Great Light admonishes man never to do this. For the purpose of adherence to this charge it is not necessary for a Brother to pass judgment, but he must use judgment and use it wisely. How else is he going to make the decision between the two. We would be in error if we do not recognize the fact that a man who paid his initiation fees, and took the obligation, is not necessarily a genuine and true Mason. Perhaps it is a result of lack of education or a lack of initiative or enthusiasm on his part or his disappointment in the Order. I do not propose to go into this matter further but we must recognize that there are members who just don't care; those who want to change the Order—make it into a service club, social club, something it was never meant to be and would never survive as such. Masonry has a more

important job to perform; a temple to build, the temple of human character. It will only be the genuine and true Mason who will have the knowledge and understanding and ability to read the instructions that properly guide us in the performance of this task. We need the best. Inferior workmanship will destroy the Order.

Charge 9—You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art, as far as your influence and ability can extend!

During the dark ages, according to ancient history, the monks, due to their decision that the world was evil, decided that they should in all their goodness, separate themselves from the rest of the world. This they did by entering the monasteries. I believe this to be a fatal mistake. Man never served any useful purpose when he failed to use his influence in the world as a force for good. The only sermon a great many people ever come in contact with or understand is the sermon they see you live as you go about your daily duties. My brothers you can preach Masonry until you are blue in the face and it will accomplish little, but if you start living Masonry it will become a force, with a tremendous impact in our society, an impact that will be felt in generations to come. This story is told of St. Francis of Assisi: St. Francis apparently had the job of tutoring a certain young monk and one day he told the lad that they would leave the monastery for a time and go out on the streets of the city and do some preaching. As they meandered through the city, they visited with the inhabitants, they smiled as they greeted all people. Their great appreciation of humanity was exemplified by their outward appearance. They brought a certain joy to all they met and finally they arrived back at the monastery. With dismay in his voice—for St. Francis had always proved to be a man of his word, the lad asked his superior when they were going to do the preaching that was promised. "Lad", replied the elderly man, "we have been doing just that".

Charge 10—You promise to pay homage to the Grand Master for the time being and to his officers when duly installed and strictly to conform to every edict of the Grand Lodge.

If this Charge were adhered to, all directions from Grand Lodge would be cheerfully followed—but are they? Do we not find that some Masters decide to cut their own swath? Do we not find that certain Lodges feel that Grand Lodge is too dictatorial and they decline to fall in line? This is in spite of the item in question having been accepted by members in attendance at Grand Lodge when it was discussed.

Charge 11—You admit that it is not in the power of any man or body of men to make innovations in the body of Masonry.

In discussing this charge, I ask you why

should there be a change? Masonry has withstood ravages from without and failings from within over the past centuries. This in itself is adequate proof of its strength. Let me quote from the Ancient Charges which were presumably adopted by the Mother Grand Lodge at its formation in 1717. "Tis now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular opinions to themselves. That is, to be a good man and true or men of honor and honesty, by whatever denomination or persuasion they may be distinguished. Whereby Masonry becomes the centre of union and the means of conciliating true friendship among persons that must have remained at a perpetual distance." Brethren, time has proven Masonry as we know it is right; why change to something unproven?

Charge 12—You promise a regular attendance on the communications and committees of the Grand Lodge upon receiving proper notice thereof; and to pay attention to all the duties of Freemasonry upon proper and convenient occasions.

If this Charge were adhered to, how is it possible to have lodges unrepresented at the Annual Communications or at the District Meetings? Many Masters and Past Masters have never been to a Grand Lodge Communication, yet this is the time when business is discussed and decisions are taken that affect all. Are they honest with themselves and with the Craft? Brethren, let us pay a little more attention to the reading of the Ancient Charges when Installation time rolls around. Let those who assent to the Charges read them, study them, and promise themselves that they will try to be guided by them.

Charge 13—You admit that no new lodge can be formed without permission of the Grand Master, that no countenance ought to be given to any irregular lodge, or any person initiated therein; and that no public procession of Masons clothed with the badge of the Order can take place without the special licence of the Grand Master, except a Masonic Funeral.

To illustrate to you my conception of this charge, I would like to tell you a story: A small boy was industriously engaged in drawing a picture. He spent such an unusually long time at his task, that his mother was prompted to ask what kind of a picture he was drawing. In a small and determined voice he answered, "I am drawing a picture of God". "But Johnny", said his mother, "how can you do that? No one has seen God or even seen a picture of Him. People do not know what He looks like." And Johnny said with quiet assurance, "They will when I get through". Brethren, this was Johnny's approach to the problem of what the Supreme Architect looked like. I am sure we are agreed that if every Past Master was given the opportunity of drawing a picture of what

our Order is and stands for there would be some weird spectacles. Such would be the confusion that would come to our Order if we did not have some fundamental rules and regulations to guide us into the future.

With regard to wearing the badge of the Order in public, actually it is meaningless to the profane. But if it is an edict of Grand Lodge, as already mentioned at the Masonic funeral, there might be a certain amount of merit in it. It would not add anything to a person's stature on any other occasion.

Charge 14—You admit that no person can regularly be made a Freemason or admitted a member of any lodge, without previous notice and due inquiry into his character and that no brother can be advanced to a higher degree except in strict conformity with the laws of Grand Lodge.

The future strength of Masonry is dependent on the administration by the members of the Order, of these two regulations. First I will deal with enquiry into a man's character, before he is received into the Order. After a candidate has received his third degree, the Master will tell him to take his seat among the brethren. For this reason and because we of the Order identify ourselves with him, we have the right as well as the obligation to select the man who, in our honest opinion will adhere to the principles of the fraternity. The man whose general outlook and conduct are trustworthy, who can be relied upon to act decently, to have a sense of loyalty, and a willingness to pull his weight; in other words a responsible person, the man who recognizes responsibility not as a garment that can be put on or taken off, but as a continuing thing that should always guide and govern his actions. We must realize the Fraternity is not to be any stronger than the weakest link in the membership. For this reason every Worshipful Master must remember this charge and select a good investigating committee. One thing more this investigation should bring out. There are certain men applying for membership who will not receive one iota of good out of being initiated. The question I then leave with you is this, "Is it honest for us to take a man's money for something that is going to be useless to him?" With regard to the second portion of the charge, let us not lose sight of the fact, Masonry has withstood the ravages of time, by strictly abiding by the principles that have been laid down by Grand Lodge. Even with our attempts to achieve conformity in the initiation, passing and raising of the candidate, innovations are common. A lack of the respect for Grand Lodge edicts would cause mass confusion; mass confusion would lose us in society.

Charge 15—You promise that no visitor will be received into your lodge without due examination and producing proper vouchers of his having been initiated into a regular lodge.

As time passes, intercontinental travel becomes faster, we are becoming more closely associated as a world population. Because this is so, there is a greater possibility of members of clandestine lodges attempting to visit our lodges. A case in point is the three Grand Lodges of France of which only one is recognized by our Grand Jurisdiction. Now with members of the Air Force from Nato Countries serving on this continent, there is always the possibility of their belonging to one of these unrecognized lodges and attempting to visit our lodges. A Master would be well advised to know which French Lodges are recognized in our Jurisdiction. Also, I understand there are clandestine lodges operating in Canada. Let us keep a watchful eye, so we do not become associated with any of their membership. Also the profane. I am not supposing an attempt would ever be made for a man not a Mason, to attempt to enter a lodge, but I have known such a man, in introducing two people, one of whom he knew to be a Mason, to keep a careful watch on their handshake to try and find out what the grip was. Such a man, if he ever obtained enough information, might attempt a visit. The Worshipful Master is charged to guard the portals of his lodge with integrity.

The Obligation taken by the Worshipful Master-elect in the lodge, in the Fellowcraft degree, is a solemn one and he promises to use all his skill and ability to further the best interests of the Craft. This I say again, is taken by the Worshipful Master-elect for himself and all his officers, they should be paying close attention.

I will not deal further with the Installed Master's degree at this time. The brethren of the lodge have retired and on their return they solemnly promise, according to ancient customs, to obey.

Preston's "Illustrations of Freemasonry" was first published in 1772, and it includes an Installation ceremony, but it is not until the 1775 edition that the Ancient Charges are included. The addresses on the Working Tools are contained in the 1792 edition and in this edition is included, for the first time, the appointment and investiture of the Deacons. Preston did not however, have a charge to the Worshipful Master and the one which we use was, apparently, originally taken from a book published in 1769 by Brother Robert Trewwin, who published 'The Principles of Freemasonry Delivered' in 1777.

The investiture of the Officers portion seems to have grown as circumstances required, indeed, some of ours have been written in recent years, but we find that the final charge to the brethren originated with Preston and portions have been added, notably by author Brother T. S. Webb, in the Freemasons Monitor or illustrations of Freemasonry, first published in 1797

at Albany, New York, by Spencer, and Webb, Market Street.

Brethren, I have at some length, dealt with portions of our installation ceremony. I have only touched lightly various important portions. There is a tremendous field for study here. I have tried to show that it deserves our most careful and considered attention. The Worshipful Master, each year, has the welfare of the Lodge in his grasp, he must treasure it, nurture it carefully and hand it on to his successor unimpaired. (Applause).

President: Thank you R.W. Bro. Towers, Brethren I think you will agree that you have heard enough of the history to whet your appetite and sharpen your interest. We will wait until we reconvene at 2:00 p.m. to hear the discussion.

Before we adjourn I want to extend to our Guest Speaker of last evening, Bro. Dr. Allan W. Martin, our thanks for the excellent address he presented to us. Bro. Martin has to return to Regina by the afternoon train. Thank you Bro. Martin and we wish you a safe journey. (Applause).

Brethren the meeting is now adjourned.

LUNCHEON ADJOURNMENT

All Delegates and visitors to the Conference were the guests of M.W. Bro. Arthur D. Cumming, Past Grand Master of Alberta, for lunch at the Timberline Hotel. Thirty-two were present.

AFTERNOON SESSION — 2:00 P.M.

President: Brethren the Conference will reconvene and we will have a few words from R.W. Bro. Perdue.

R.W. Bro. H. S. Perdue: Bro. President and Brethren, I am sure that it is a privilege and a high honour for me to express, on your behalf, our sincere thanks and appreciation to M.W. Bro. Arthur Cumming for the excellent repast we have just enjoyed. We have all enjoyed what I would term true Western Hospitality, which enabled us to enjoy good food in the most beautiful surroundings and to enjoy fellowship together. We are indebted to M.W. Bro. Cumming for this and on your behalf I say Thank You very much. (Applause).

M.W. Bro. Cumming: Brethren the pleasure is all mine and I am delighted to be able to be with you and to have you join me for lunch. We will have to return to Calgary very soon but it has been a real pleasure to be with you for a short time and see my old friends who have been coming to this Conference for a number of years. (Applause).

President: Now Brethren we will have the discussion on the paper presented before lunch, lead by R.W. Bro. E. J. Leveque, Senior Grand Worden, British Columbia.

R.W. Bro. Leveque: M.W. Bro. President and Brethren, before discussing R.W. Bro. Towers very fine paper, I should like to say how happy I am to again be in attendance at the Banff Conference. My first visit last year was all that I had hoped it would be. Being new I felt I shouldn't say much—and I didn't. My Dad always told me: "You can learn more by listening than you can by talking" and, sometimes, I try to follow his advice. I wish to express my deep appreciation for all the courtesies extended to Mrs. Leveque and to me. For years I have been reading the proceedings of these Conferences and it makes me a little scared to see the microphone in front of me and to realize that at this moment I am becoming a part of the proceedings.

It is quite obvious from his paper that R.W. Bro. Towers has given his subject a great deal of study. I fully agree with him that it is of tremendous importance and one that deserves our most careful and considered attention. I feel that from the standpoint of government, well-being, and progress the Worshipful Master is the most important man in Freemasonry. Where you find a good Worshipful Master you will usually find a good lodge. The more good lodges we have the better our fraternity will be. Therefore we must find outstanding men to serve as Masters and when they are found they must be properly indoctrinated in what is required of the highest office in a Masonic Lodge. The foundation of that indoctrination is the Installation Ceremony.

The theory of examining the newly elected Worshipful Master as to his proficiency is a good one, but I am a little skeptical as to its success in practice. I wonder if there ever has been anyone refused installation because he wasn't well-skilled? I am in full accord with R.W. Bro. Towers when he says that while it is desirable it is not necessary that a Worshipful Master be a perfect ritualist. It seems to me a man can be an excellent Master and yet be well below average when it comes to conferring a degree. And, conversely, his degree might be perfect but his success as a Worshipful Master leave much to be desired. We all know there is more to Freemasonry than conferring degrees. The happy situation of having a man who is both a good ritualist and a skilled executive is, of course, the perfect ideal to be sought.

We have two different Installation Ceremonies in British Columbia: one for the English or Ontario work, and the other for what we call the Ancient or American work. In the first ceremony the question is asked of the Director of Ceremonies: "Has the Worshipful Master-elect been examined and has he been found well-

skilled in our noble science and royal art, and duly instructed in our mysteries?" The Director of Ceremonies replies: "He has, Worshipful Installing Master."

I have been unable to find any directive in our Book of Ceremonies as to who is supposed to do the examining, and I can't say just how generally it is done. We have a Canadian rite lodge in Nelson, and in that lodge the Master-elect is asked some informal questions by a committee organized by the Worshipful Master which usually consists of himself, the Immediate Past Master, the Secretary, the Director of Ceremonies, and possibly a Warden and Past Master. The Installing Master is generally asked to be present. In the ceremony for the Ancient Work the question as to proficiency is not asked.

There is nothing in our ceremony in British Columbia that would indicate the Worshipful Master takes an obligation for all his officers. I personally don't see how a man can take an obligation for some one else. The obligations of the Worshipful Master in all rites used in my jurisdiction are just about the same, and all of them would lead one to conclude he is speaking only for himself. But the whole ceremony makes it quite clear that his is the responsibility to see that everyone conforms to established procedure and that there are no deviations from the ancient customs and landmarks. In the Ancient Work both Wardens also take an obligation to perform the duties of their office to the best of their ability.

It would appear to me that the Ancient Charges are the main substance of the whole Installation Ceremony. I wonder if more attention should not be paid to them. True, they are read to the Worshipful Master-elect during his installation and he has to signify his assent. But there are 15 of them and some are a bit long. They come at the beginning of the ceremony. The new Master is tense, possibly a little nervous, excited, and he feels self-conscious before all the brethren who have gathered to witness the great event. After the first three or four Charges the Secretary continues to read on and on and on, and the new Master automatically gives the sign of fidelity and says: "I do" with, in most cases, very little comprehension of what is being asked. And nine times out of 10 he never hears them again until the next man is being installed the following year.

I am wondering if there would be any merit in the Installing Master getting together with the Master-elect and his two Wardens some evening before the actual installation and going over these Ancient Charges and as much of the ceremony as possible, and discussing the various parts with them, so that not only the Worshipful Master, but his Wardens as well, would know what it means to be a Worshipful Master and would understand there is much

more to it than simply presiding at meetings and memorizing a few charges. A quiet analysis of the different points in the privacy of his home or in the lodge hall would make all the difference in the world to both the Master and the lodge. And then on the evening of the Installation Ceremony as these questions were asked they would again be impressed on his mind. Appeals to the Master and to the brethren to review these ceremonies and study them are fine in theory but I very much doubt the practical results. Everyone has wonderful intentions but they don't always get around to doing something about them. Besides, when you discuss something with another it stays with you more. If it were made a part of standard procedure for the Installing Master to get together with the principle officers prior to the installation I believe the officers would derive a great deal of benefit, and, of course, so would the lodge.

As R.W. Brother Towers has pointed out, the Installation Ceremony is a serious and solemn part of Freemasonry. This is a ceremony that gives a man a position of significant influence in the Craft. It not only makes him eligible for special privileges but greatly adds to his responsibilities. And most important of all, it makes him a permanent member of Grand Lodge, the legislative body of Freemasonry.

It follows, therefore, that the greatest care should be taken to see that he thoroughly understands and appreciates his new role. The Craft today is under constant pressure, not only from without, but from many of our own members, who haven't grasped the fundamentals of Freemasonry and who don't seem to have any comprehension of its mission, to change our ways because others don't do things the way we do. One of our greatest bulwarks against these innovations is the Master of the lodge—and his Past Masters. They are the ones in the front lines whose duty it is to see that Freemasonry remains Freemasonry and does not deteriorate into something that could never be recognized as such. It is from the Installation Ceremony that the Worshipful Master is taught his duty. Let us see to it that he learns it truly and well. (Applause).

"THE MASONIC APRON"

I believe that I am right in stating that in this paper, it is my province to present as many facts as possible dealing with the Masonic Apron from our earliest records, in fact to trace its course or evolution from a useful part of the clothing of a workman in the dim past, to the presently adopted pattern which is now strictly symbolical and, with its various ornamentations, signifies the rank of its wearer. To do this, I must constantly quote various authorities on the subject, because it does not come within my instructions to draw on fancy or imagination. This paper, when finished, if properly prepared, should constitute the answer to many

President: Brethren you have much material for discussion, your contributions are invited.

V.W. Bro. Lee Roy Totten: Bro. President and Brethren, I wish first to thank you Brethren, as a Past District Deputy Grand Master and representing the Grand Master of the Grand Lodge of the State of Washington, M.W. Bro. Raymond L. Peel, for the privilege of addressing you. I bring you fraternal greetings from the Grand Lodge of Washington, which includes Alaska. How pleasant it is to dwell together in unity. I am thinking of the addresses that have come before this body previous to now, and I have given a great deal of thought to the Installation of a Master.

I have had occasion to find, in our own Installation ceremony, where the Master-elect, when called upon and placed at the Altar, before the assembly of his Lodge, together with his other officers, their names are called and their offices given, that many elected officers have committed the obligation to memory. When he is called on to take the obligation, he gives it as it is set out in ritual. This shows that that brother has given a great deal of thought to his duties and obligations that he owes to his Lodge and to the Grand Lodge. I think it would be a very nice gesture if all Masters-elect committed their obligations to memory, I don't think we should make it obligatory, but he would in this way know what his duties and obligations were. I am grateful to my Grand Master for permitting me to come and to you for having me, my wife and I have appreciated the many courtesies shown to us.

President: If no one wishes to address the Conference now we will move on to the next paper, to be presented by M.W. Bro. W. J. McGregor, Grand Master of the Grand Lodge of Manitoba.

M.W. Bro. W. J. McGregor: Bro. President and Brethren, first may I say that I am very happy to be here for the fourth year and to associate with the Brethren of this Conference, also to meet again our friends from across the line. It is always a pleasure to be here and to listen to the papers that are presented, I believe that this Conference is on sound ground and that it will continue long after we are gone.

questions that may arise from time to time, concerning this Masonic Regalia that we treasure so highly.

In our Entered Apprentice Degree and at our graveside service, we refer to it as "A lambskin or white leathern apron" and go on to say, "that it is more ancient than the Golden Fleece or the Roman Eagle; more honorable than the Star and Garler, or any other order instituted by man". Whether this statement can be successfully defended in full or in part I do not claim to know, but it certainly sounds impres-

sive, particularly at a graveside service, where so many non-members of our Craft are present. It certainly reaches back into the past as far as words go, but can we prove it? I have uttered these words myself upon many solemn occasions and I am relieved that up-to-date, no one has challenged them.

R.W. Bro. Norman Spencer in a paper entitled: "Masonic Clothing", and commented on by V.W. Bro. Dr. Ross Hepburn, Past Grand Lecturer of the Grand Lodge of New Zealand, and printed in the Transactions of the Grand Lodge of New Zealand, May 1949, Volume IX at page 34, makes these statements: "Our Masonic Apron" undoubtedly had its origin in the aprons worn by old operative Masons. They wore a long apron of leather to protect their clothing from dirt, while they were working. It consisted usually of a simple skin of leather, reaching down almost to the ankles and tied around the waist with a leather thong. In certain Scottish Lodges the candidate was required to provide, amongst other things, a clean apron and a pair of gloves for every person concerned in the aforesaid Lodge." Later, the practice was adopted by many Lodges, of having a stock of plain aprons on hand for the use of brethren. Today these have become white linen or cotton aprons.

The earliest portrait of a speculative Mason's apron is the portrait of Anthony Sayer, first Grand Master of England in 1717, also illustrations in 1723. These show the apron to be long and square at the bottom, with a flap or bib at the top which could be buttoned up over the chest to protect the clothing. Somewhere about 1750 to 1760, the custom came in of ornamenting the aprons with various Masonic emblems and symbols.

Allow me to say here, that according to the records, the type of apron to which we are accustomed is limited to English Masonry and to that of the British Dominions and colonies, and any symbolisms attached to the garment apply thereto only.

In 1813 when the two Grand Lodges of England united, a uniform apron was agreed upon as a set forth in the book of Constitution of 1815. This was exactly similar to our present apron, with the rosettes to mark the degrees, and the levels the Past Master's apron. The tassels came twenty years later and were at first close together, as they really represent the ornamented ends of the waist strings which passed around the body and were tied under the flap.

The first regulations regarding color of aprons were made in 1731. Blue was restricted to Grand Lodge Officers, and red to Grand Stewards. The blue is said to have its origin in the blue of the Order of the Garter, and the red, in the red of The Order of the Bath. In

1813, these colors were changed, to Grand Lodge Officers—dark blue; private (constituent) Lodge officers—Light blue.

The Constitution of the Grand Lodge of Manitoba as per section No. 94 and dealing with "Aprons" sets forth the description of our present aprons, which generally follows the pattern of all Grand Lodges directly or indirectly influenced by the United Grand Lodge of England.

"Aprons shall be of Lambskin with distinctive ornaments as follows:

Grand Master: Present and past—Embroidered in gold with a fringe of gold bullion; in the centre the blazing sun, on the edging the pomegranate and the lotus, and at each corner and on the flap, the seven eared wheat.

Deputy Grand Master: Embroidered in gold with the emblem of office in the centre and the pomegranate and the lotus on the edging.

District Deputy Grand Master: Embroidered in gold with the emblem of office in the centre and with the acacia and seven eared wheat on the edging on either side.

Grand Stewards: Border of crimson silk, edged with silver braid and silver fringe, emblem of office in silver in the centre.

Other Grand Officers: Border of blue, silk, edging with gold braid and gold fringe, emblem of office in gold or blue in the centre.

Past Grand Officers: Lambskin, sixteen inches in width by fourteen inches in depth with a flap in the form of a square; the upper border to be faced with garter blue silk one inch wide, and the others with the garter blue silk three inches wide; embroidered in the centre in gold silk with the emblem of rank.

Master or Past Master of a Lodge: Border of sky blue silk with silver tassels; near each lower corner and on the flap a T Square of silver.

Officers of Lodges: Border of sky blue silk and silver tassels; a sky blue rosette near each lower corner and on the flap; the emblem of office in the centre.

Master Mason: Border of sky blue silk and silver tassels; a sky blue rosette near each lower corner and on the flap. An officer of a Lodge may have the emblem of his office in the centre of his apron.

Fellow Craft: Lambskin with a sky blue rosette near each lower corner.

Entered Apprentice: Plain lambskin.

The Grand Lodge of New Zealand is more explicit as per Rule No. 259:

Entered Apprentice: 14 to 16 inches wide and from 12 to 14 inches deep without ornaments and with white strings.

Master Mason: The same as the Fellow Craft except to be lined with sky blue. Apron edged with two-inch sky blue ribbon; flap edged with one and a half-inch ribbon same color; an additional rosette on the flap. Top bound with one-inch ribbon and two-inch silver tassels suspended with two-inch ribbon.

Masters and Past Masters of Lodges: The same as the Master Mason with the substitution of three levels instead of rosettes.

It will be noted that the English Constitution does not define the number of tassels suspended from the apron. It will also be noted that nothing is specified regarding the belt or cord by which it is attached to the wearer or that the flap should be triangular.

Briefly in regard to the symbolism of the apron generally it is defined as "The emblem of Innocence and the Bond of Friendship", and also of course "The Badge of a Freemason", for without it a Mason is not properly clothed or qualified to enter a Lodge. The three rosettes indicate that the wearer has been raised to the degree of a Master Mason. There are those who feel that the customary number of each set of tassels should be seven. This however, is generally assumed to be purely the idea of some regalia manufacturer. The triangular flaps is general in English and New Zealand Masonry, as here in Canada which is patterned after the English set up. Scottish aprons have a rounded flap.

Down through the centuries, man with regard to his type of work, has always worn an apron which identified him with his trade, and in later years possibly, overalls or smocks have in some instances taken their place. The Masonic apron, however, seems to be the only apron that has passed from the active to the speculative stage, and its transition has already been set forth in the earlier portions of this paper.

As a consequence many writers have attached symbolic significance to certain ornaments on the apron that are not supported by fact, and while they are doubtless of an uplifting nature are merely outlets for the eloquent enthusiasm of the writer or writers. There is reason in the ritual stating that in the Entered Apprentice Degree, "they wore their bib turned up to protect their clothing", but in the Fellow

Craft Degree "with one corner turned up to distinguish them as Fellow Crafts", seems a little far fetched and impractical, and it would be difficult to keep the corner so turned up. This of course may be confined to a different rite.

Quoting from another authority, whose name I have failed to mark down "the word 'Badge' was a people's word in Shakespeare's day and was still quite a familiar term when Anderson was preparing his first Constitutions. Shakespeare speaks of 'Nobility's true bodge'; 'the badge of faith'; 'the honorable badge of service'; and hence 'the badge of a Freemason'.

Irish and Scottish Grand Lodges do not necessarily conform to the English pattern. Scottish Masonic aprons are sixteen by fourteen inches with the semi-circular flap for the Entered Apprentice; for the Fellow Craft add two rosettes near the lower corners, and the Master Mason edges the apron with the color of the Lodge, usually crimson. They also have an extra rosette on the flap and in their full dress apron the top rosette may be replaced by the Square and Compasses with the letter "G" in the centre.

The Irish Grand Lodge also have the letter "G" on their aprons. In a French Lodge the Entered Apprentice turns the flap down inside, next to his clothing; while the Fellow Craft had his bib turned up and held in position by fastening it to a waist coat button, which explains the purpose of the hole to be found in the bib of so many aprons pictured in engravings of the early Eighteenth Century.

It has been said that the total history of our Fraternity covers a period of some eight centuries or so, during some six of these centuries Freemasons, at least the great majority of them, were operative Masons. During those centuries and largely because of the customs and laws of the middle ages, clothing bulked large in the minds and practices of those men and their families. They were dressed for a part. That part being their particular trade and in a time when scarcely any of the working class could read or write, their knowledge was visual; they learned by what they saw. They also acquired many of their ideas about the world around them from a jungle of legends—travellers' tales, old stories, fables, folk lore and superstition.

The "Freemason" was undoubtedly the Mason who had proved up and received the "Word" that enabled him to travel in foreign countries and receive the wages of a Master Mason. Today, they could be described as members of some of our bigger unions. The evolution of the aprons appears to have been slow, from the type that hung almost to the ankles and buttoned over the chest to, say for instance, the Glorious apron with which we today clothe our Grand Masters. We note in the records where fines were levied on operative Masons, who were also speculative Masons for wearing their working apron in Lodge. It is even possible

that the operative Mason held the purely speculative Mason in contempt. One wonders if the plain white sheepskin might not help to keep us more mindful of "An emblem of innocence, unspotted by the world" than the glittering aprons we now wear.

So much for the Masonic apron from its transition from the dark and dim past to our present day.

I feel I am on safe ground when I make this statement, that to many of us, as it was to the workmen of old, it is part and parcel of being properly clothed. We are proud of the privilege of being allowed to wear them, whether they be for the average Master Mason or the varying recognized ranks that we pass through in the Grand Lodge. We seek to fulfil our duties and responsibilities as best we may, keeping ever in mind the teachings of our ritual, wherein it states, "that the utmost extension of fraternal feeling which can subsist between man and man, is expected to be displayed by the brethren of our Order in a Freemasons' Lodge, for then will be attained the chief point in Freemasonry, to be happy ourselves and endeavor to communicate that happiness to others". In other words, and dealing with the true significance that the apron holds for us, may we state:

- (a) It is the one obvious link we have with the old operative Craft. We have a pride in its antiquity.
- (b) As the Badge of Friendship, it demands of each brother who wears it, an attitude of thoughtfulness towards his brethren and indeed towards all mankind.
- (c) Just as the Masonic builder puts on his apron in preparation for his work, so we put on our aprons before taking up the work of the Lodge, which is that of building character and brotherhood.

Finally brethren, let me quote two verses from Edgar Guest's lovely poem, "The Lambskin":

"That spotless white lambskin all Masons
revere,
If worthily worn, grows more precious each
year.
That service to others brings blessings un-
told,
That man may be poor, tho' surrounded by
gold.

So honor the lambskin, may it always re-
main,
Forever unblemished and free from all
stain.
And when we are called to the Great
Father's love,
May we all take our place in the Lodge up
above".

(Applause).

R.W. Bro. A. J. G. Lauder: Bro. President and Brethren: In leading off the discussion on M.W. Bro. McGregor's paper on the Masonic Apron I would take this opportunity to congratulate him for the fine paper which he has just presented. From its contents it is certain that M.W. Bro. McGregor has done a considerable amount of research in regard to the Masonic Apron.

It is not my intention to question M.W. Bro. McGregor's source of information, but I do realize that different historians on Freemasonry vary as to the exact time that the Speculative Freemasons came into existence. M.W. Bro. McGregor mentions its appearance in the year 1717, this statement is substantiated by Bro. Fred Crowe a writer on Masonic Clothing, Vol. 2. Page 113 of British Masonic Miscellany.

Freemasonry did not invent the apron but rather adapted it from the operative Masons as a symbol. History informs us that aprons have been in use from the earliest times. Quoting from M.W. Bro. McGregor's paper that "Our Aprons are more ancient than the Golden Fleece or Roman Eagle, etc., etc." Again I will refer to history for it gives us the information that aprons were used in many ceremonies and rites many centuries ago.

When the tomb of King Tut-Ankh-Amen was opened in 1922 it was found that he had on an apron (apparently white).

Referring to Dr. G. Oliver's tenth lecture on Signs and Symbols, page 137, "The Masonic Apron is said to be more ancient than the badge of any other honourable institution. It was used before the Greeks or Romans had a name. The Argonautic Expedition is now generally believed to be only a figurative account of the Deluge; and the Apron is unquestionably more ancient than that event; it was therefore worn before the establishment of the idolatrous mysteries." I have mentioned this only to point out that if one should be challenged as to the antiquity of the apron it could be defended fully.

The Apron is made of a Lamb's Skin; its colour, white. These are understood by us as joint emblems of innocence, by which we are properly and constantly reminded that while clothed in this distinguished badge, our conduct should be uniformly marked by the corresponding duties of innocence and integrity. The lamb was always esteemed an emblem of the purest innocence; and hence the Redeemer of mankind received the significant appellation of "the Lamb of God" because He was immaculate, without spot or blemish. And the colour white, as an unequivocal symbol of Light and Purity, has been honoured and venerated in all ages, by every nation and every people since the creation of light out of darkness.

M.W. Bro. McGregor has given a detailed description of the various aprons in the Grand Lodge of Manitoba. There does not appear to be a great deal of difference in the aprons of other Grand Lodges in Canada.

The Masonic Apron is a great emblem and symbol of our order and I sincerely believe that when the apron is presented to the candidate in each degree that more emphasis should be placed on the symbolic meaning. The presentation of the Apron in the Ancient York Rite is most impressive as it explains the apron thoroughly to the Candidate and leaves a lasting impression on his mind. In the Canadian Rite, the candidate on passing his examination in the third degree is presented with his Master Mason's Apron by either the Worshipful Master or Past Master with a few well chosen words.

To discuss the apron thoroughly would take many hours, as there are so many aspects to discuss with pros and cons. But I am certain that the paper presented by M.W. Bro. McGregor will give food for thought by all who read it. (Applause).

President: Brethren, our first speaker this morning told us that he had put a great deal of his own thinking into the paper, those who have presented the second and third papers have given evidence of a great deal of research. It reminds me of a story about Charles Lamb, who was asked where he had got the material for an essay he had written and he stated that: "to get the cream I had to milk many cows"—I think that much churning has been done on the last two papers. The meeting is now open for discussion of the paper on the Masonic Apron.

M.W. Bro. W. J. Collett: Bro. President, I would like to refer to a paper presented by Bro. F. R. Worts, M.A., P.A.G.D.C. and quoted in the A.Q.C. Vol. LXXIV in reference to the Tassels and quote there from "The tassels, in rudimentary form, must have appeared at a very early date as a natural development of the waist strings being tied at the front and hanging down over the apron". In the old days of course they used to tie them around the front and let the ends just hang down. There are indeed several surviving examples of the eighteenth century aprons with broad ribbon ties, with the ends of the tie being edged with a gold fringe, so that when tied at the front the ends had the appearance of tassels. From that, apparently, was developed the silver tassels which we now wear on our aprons. It is impossible to say when these silver tassels made their appearance as standard decoration for a Master Mason's apron, they were probably in use sometime before 1841 and they were officially described, for the first time, in the 1841 book of Constitution. The Grand Lodges of the Commonwealth, taking their lead from the United Grand Lodge of England, are the only ones who have the metal tassels on their aprons.

I was interested, in reading about the Masonic apron, to notice the tendency to become more and more elaborate. In the nineteenth century, about 1830, the Master Masons used to decorate their own aprons with all manner of symbols, hand-painted symbols. From the tendency to decorate their own aprons the fringes developed—and so on. The United Grand Lodge of England at one time had to pass a regulation forbidding the decoration of the apron by individuals, thus trying to restore simplicity. I was very interested when I was visiting the Grand Lodge of Montana in June last, to notice that those attending Grand Lodge just wore the white aprons, which were supplied by Grand Lodge. There was no decoration at all. I feel that as the Lodge, or Grand Lodge, becomes more worldly and more and more desirous of impressing people, then the aprons become more elaborate. But when the Grand Lodge and the Masonic order is sure of its doctrine and sure of the principles that it teaches, then the aprons become more simple and when we get back to the simple white apron, the white lambskin, then we will be on solid foundation once more. (Applause).

M.W. Bro. W. J. McGregor: I would like to just mention that I have some aprons at home, I have my father's apron, which dates from about 1879, a Master Mason's apron. My father was Master of his Lodge in 1884 and District Deputy Grand Master in 1886. My father's lambskin is still in good condition.

R.W. Bro. H. S. Perdue: Bro. President, it is a pleasure and a privilege for me to be back at Banff and to enjoy the fruits of Masonic inspiration, which are typical of these conferences, to meet old friends and make new ones. It is doubly a pleasure when one can bring one's wife to this beautiful area of Banff and to know that she is enjoying entertainment and hospitality that she will treasure for years to come.

I have listened with more than usual interest to the papers given today and to the discussion which has been formally presented. They evidence hours of research, reflection and considered judgment that reflect the skill and devotion of dedicated Masons. They have treated their topics with a high degree of common sense, a practical approach combined with the fine aims of idealism, all of a very demanding nature. One hesitates to single out a paper or to confine one's remarks to a single topic, because there are threads in common running through, so I prefer rather to make a few general remarks, which may be relevant to much that has been said and presented so ably here today.

My limited—and it is limited—Masonic career, I have noted a tendency which is also prone to humans in any group, to regard all the members as having common aims, interests and desires. On this continent we are fairly consistently democratic and sometimes an amazing

cross-section of the community is represented in the lodge. Street-cleaners, plumber, mechanic, shop-keeper, doctor, lawyer and perhaps even a college professor, a school principal, railroad man—and you can go on down the list. Such a cross-section of varying interests, varying background, varying degrees of education, presents to any organization a formidable task if you think of trying to devise something that will interest them all, particularly in the line of education. We, like other groups, tend to assume that the less enthusiastic members are lacking in what we call education. To design a program that will suit such a cross-section would tax the wisdom of Solomon himself. There is also another tendency that I have noticed, and I am sure that M.W. Bro. Collett will agree with me as a fellow educator, the average adult does not wish or want to pursue a program of education. We think that by telling a man of the history and teachings of the Craft we will make him a better Mason. It will, if he wants to learn about it, but if he doesn't want to learn about it it won't because he will think you are trying to push something down his throat. We have, in University circles and in High School programs, endeavoured and we are still endeavouring to provide adult education. In the community where I live we have done it for over ten years. Out of a population of thirty thousand you may get thirty people, who will come to an evening class, but the odd thing is that regardless of what you offer, each successive winter, you get a very high percentage of the same people coming back. In other words, if you would take a cross-section of, say one hundred people they will provide your classes for ten years and some of them will be there every year. So the majority do not want it and I think that the same thing applies to the lodge.

In my humble experience the Masons who take naturally to Masonic education and derive profit and pleasure from it, always assume that the other Masons would have the same desire and would get the same enjoyment out of it. One speaker this morning said that we can lead a horse to water, but we cannot make him drink. Human beings are intelligent and so diverse that scientists tell that no two of us are exactly alike. Education programs succeed only in proportion to the desires of the brethren and in proportion to the capacity of the brethren to satisfy those desires. Now this, of course, can sound pessimistic, I would rather that you look upon it as realistic and that I am not trying to discourage educational programs. I wonder, brethren, if we place enough emphasis in our Order upon the injunction which is in the Manitoba Installation ceremony, namely that of 'being happy ourselves and endeavouring to communicate that happiness to others'. In my years in the Lodge, the only time I heard that expressed is at Installation and yet I think that that is very fundamental to what we are trying to do in this Order. This to me means that you have to have a high degree of Fellowship. Now it necessarily follows that the same obstacles to

Fellowship exist as do to education, namely the diversity of your group. But I think that it offers a better chance for success than formal education and would meet with a more ready response. I haven't the answer to it and I often say to myself that I doubt if I am a true brother, because when I go to Lodge I inevitably have thought beforehand that 'I am going to see Tom Smith tonight whom I haven't seen for a long time and also Bill Jones and I immediately find out where they are and go and start talking to them. The result is that there may be a lonely Mason somewhere with no one to talk to. In other words we are prone to habit and when we go to lodge we are prone to do the same things, we are prone to talk to the same brothers and we don't often mix up the way we should.

I don't want to be pessimistic, brethren, and I have no doubt that tomorrow morning's paper will show some further light on these problems, I hope that what I have said will be taken as a background for our problems and not in any way as criticism or discouragement. We are dealing with fellow human-beings, who are not machines. Perhaps the only thing we have in common are the intangibles, of personality, of emotions, of desires and aspirations. I believe that if each Mason feels that he wanted at lodge, that he is welcome as a brother, and that he enjoys the fruits of true fellowship and happiness, many of our problems will disappear. I would like to close with this quotation entitled: 'Happiness:.

"Mankind are always happier for having been happy, so that if you make them happy now, you make them happy twenty years from now by the memory of it."

It has been a pleasure to be with you again and to have this opportunity to say a few words, thank you. (Applause.)

M.W. Bro. A. Sawatzky: Bro. President and Brethren, this is the sixth consecutive year that I have attended the Banff Conference and I feel that the way that this Conference started out and has progressed that it is going to be every bit as successful as its predecessor. Mrs. Sawatzky and I appreciate the setting of this Conference so much—we came from the prairies—that we have set the period for our annual holiday and we appreciate all that is done to make it so enjoyable.

I have listened with a great deal of interest to the papers that have been given here, starting last evening, I think it set the theme wonderfully. I think that Brother Martin's topic has fitted in very well with the papers that we have heard today, particularly those given by Brother Nordan and the discussion which Bro. Hansen gave us. That is a topic in which I am very interested and I look forward to further enlightenment tomorrow morning, I think it will dove-

toil in very nicely. They have given us a lot of food for thought, to share with the brethren with whom we will come in contact during the year. I most sincerely hope that when these proceedings are sent out to the respective lodges, that they will be used more extensively than has been the case in the past. I venture to say that a great many brethren have not taken advantage of the material that has been offered to them from the Banff Conference. These papers tell us in a very clear and concise manner how the Mason is to be prepared so that he can exercise those virtues on which our institution is founded and in which we believe and which we feel is the right road to a happy and normal life. There is one thing that, to me, is not being stressed enough and it gives me concern for the future and that is the place that Freemasonry is to have in molding human destiny. I may be pessimistic in this respect, but it seems to me that we are getting more and more into the habit of coming to lodge and performing usual duties, but only too anxious to get that completed and retire to the refreshment hour, where we can enjoy the fellowship of our brethren in a much lighter vein than the purpose for which Freemasonry was founded. I sense the danger that unless there is a re-orientation of the Craft, of the part that it has to play or should play—the mission that it has to perform, that unless we find our proper place in this modern day and age, that Masonry is going to revert to some glorified club, exclusive to the brethren who enjoy its fellowship without giving any thought to the influence that it should exert on the world as a whole.

If we want to create the proper image of the Craft, or what we would like it to be, and if we want to make the impact on the world at large, we will have to reconcile ourselves to the idea that, after all, this is a very very intensified materialistic world and the whole plan is geared to the pattern of merging into larger and larger organizations to become stronger and stronger. I also think we should start thinking very seriously of the part that we have to play as leaders in those fundamentals on which our Craft has been founded. We should take note of the warning given us by voices in authority, almost daily, of the deterioration of the moral fibre of the nation. When almost daily our newspapers bring shocking disclosures to our attention, effecting people in every walk of life. This is something that affects Masonry, because Masonry, as I see it, is a science of morality. It seems to me that if we are to build and develop character we must have a thorough understanding and appreciation of those moral principles and precepts which the Craft teaches us. It is time we started to take stock of ourselves, to determine to what extent we are carrying these principles into our daily lives and the only way to do this is to start examining ourselves. I believe that the old saying that we have heard so often that Masonry in practice is individual work for individuals, only holds true up to a point, it holds true up to the point that it is individual work as far as

building your character is concerned, but it goes much farther than that. If we have found the right track in our own lives and we want to make an impact on the world at large, then it is necessary that we start closing ranks and form a greater strength and not be afraid to stand up and champion and defend those principles whenever necessary. There is something wrong with our present generation when teenagers make exhibitions of themselves and our newspapers play up these emotional disturbances. We should have the courage of our convictions and stand up and condemn such behaviour. Some time ago Bro. W. C. Blaine wrote in our 'Masonry in Manitoba' and gave a very simple solution to the problems that confront us, it was that in Masonry, as in other things we have become too 'conformist'—because someone else does it and society as a whole starts accepting it then that justifies us in doing it. This brother referred to certain things that were being practised by our forefathers and he mentioned that our forefathers were much more concerned in searching out the intangibles of life than we are at the present time and he gave a very simple example of it. He said that twenty-five or thirty years ago whenever you entered a home you would see conspicuously hung up a text or motto that would remind you of the intangibles of life. Where are they today? They have been replaced by some abstract article which the average man can get nothing out of. He mentioned one motto that made a great impression on me and it was this 'Take your faith and hold it high above you, take your tears to wash away your cares keep your courage and hold it ever close beside you and for a lamp to guide you take your prayers'. There is a very simple motto that points out four intangibles of life. If the world at large would take that motto a great many of our problems would disappear, they would fade away.

This is the kind of philosophy that I feel we need. If we all tried to live by it, we would make a much greater impact on the world as a whole, but the way to do it is to join forces. We have up to ten kinds of appendant bodies who call themselves Masons—and they are Masons—but for some reason they cannot have been too happy with the trunk of the tree and they have spread out in branches and they are doing a noble work in many respects, but the trunk of the tree does not seem to recognize it in the manner that I think that it should. Today there is only one way in which we can create a proper image in the eyes of the world and that is to join forces, close ranks, because in unity there is strength. We can exercise an influence on youth organizations and so make an impact on the world and show results in the life that is to come. Let us learn the lessons of yesterday, because that is the day that we lived and in which we gathered experience, so that today, which is the raw mass that Providence has handed you and me to shape and mold in such a manner that tomorrow, which never comes for you and me, tomorrow

for you and me is eternity, but it is the perpetuation of our life, which is eternity, by those who follow us. (Applause).

M.W. Bro. John A. Sakariassen: Grand Master of North Dakota. M.W. Bro. President and Brethren, first I would like to bring to you all the greetings of the Grand Lodge of North Dakota and to express my appreciation on behalf of Mrs. Sakariassen and myself, as well as my Deputy Bro. Underdahl and his wife, for the way in which we have been received here in Banff. We are enjoying our stay very much, especially the beautiful snow on the mountains, after the sun came out. I don't feel that it is my place to comment, criticize or discuss the papers which have been given here, because you know that we come only as visitors, but North Dakota has been coming to the Banff Conference for a long time, I can remember visitors being sent to Banff fifteen years ago and this long, pleasant and cordial fraternal relationship has been much appreciated and we continue to come, I hope we will.

I thought perhaps that I might tell you today what my program is for North Dakota Masonry for this year, because in a way it has a bearing on some of the papers which have been given here. First we want to revitalize Masonry in North Dakota, second to increase the membership and third to modernize the structure of our Grand Lodge. When I say that we want to revitalize Freemasonry in North Dakota I am referring to the thousands of Masons who never go to Lodge and who have almost forgotten their Masonry. These people need a revitalization, we need to get them back and re-dedicate them to Masonry, this is one of our objectives. I wonder, sometimes, if we do not talk a little above the level of some. We have our Mid-West Conference in the United States and we have excellent papers and instruction, as you do here; they are prepared and printed but they never get back to the rank and file of the membership and we are not getting to them either, in our Grand Lodge. One of the things we have done, in our recent Policy and General Purposes Committee meeting, was to authorize the change in the format of the Grand Lodge Bulletin and starting with our December issue we will mail it to every Mason in North Dakota. This is one place where I have thought we have been delinquent for many years and in all the time that I have tried to get it done the big excuse has been that we didn't have the money and cannot afford it. We have cut some corners and we have found the money and we are going to try in this method to revitalize Masonry in North Dakota.

In reference to increasing the membership, and this has been one of your topics of discussion. Let no one think that it is my purpose or policy to go out and solicit membership, or to in any way infringe on those landmarks of Masonry, but there are ways in which I feel we can see the light and encourage membership in our Order. Through the last four or

five years North Dakota has lost two to three hundred members each year, our Fraternity is getting older in years and there are few young people coming into Masonry in North Dakota, I believe that this condition exists elsewhere. I note that the great majority of Grand Jurisdictions had losses in membership. I think that there is one definite way in which we can help increase the influx of young people and this is through a sound and thorough work in the DeMolay organization. If we can revitalize our members and get them working on the youth and get the DeMolay boys active in starting DeMolay Clubs all over our State, in towns not large enough to support a DeMolay organization. I think we will then find that these young men will have learned about Masonry, will work with Masons and will eventually want to join the fraternity. Today we are not getting these young men, our Lodges are not bringing them in.

We have another plan in view and this is to encourage the young people who are eligible, by inviting them to Lodge social gatherings. To talk to them about Freemasonry, we have often stated that Masonry is not a secret society, we have secrets, but we should certainly feel free enough to talk to people about Freemasonry and we feel that this will also help us to increase our membership in North Dakota. This matter possibly does not concern you brethren here today, but it is something we need in our Grand Lodge. We are doing business today as we did it thirty years ago and with these computer systems and modern ideas that our speaker drew to our attention last evening it behoves us to see that the structure of our Grand Lodge is modernized, especially in the business aspects. These are some of the things that we are trying to do and I think they have a bearing on some of the papers which you have had. Thank you for permitting me to be with you and to enjoy and participate in these wonderful discussions which you have had. (Applause).

M.W. Bro. Dr. M. Herman: Bro. President, and Brethren, I am most appreciative of the privilege of attending this Conference again. The papers presented today and the address we heard last night do tie in very nicely and I would like to make a comment or two. The Installation paper presented by R.W. Bro. Towers stated that reference to the Ancient Charge of God and religion first occurred in 1717—personally I think that is open to question. My first recollection of its appearance is in Anderson's Constitution of 1723, however, I would like some Masonic student more versed in these matters to verify this. Just recently I did a lot of reading on Ancient Freemasonry, the Operative days, as I was preparing a paper on the Grand Lodge of Saskatchewan Seal and I found, to my regret, that I knew very little of our Seal or that of the United Grand Lodge of England. In referring to the Quatuor Coronati papers and other research material, I was interested to find that we should not forget that quotes in the Installation

and other ceremonies, is of the Operative Masons, when Masons had to protect their principles and practices as it was their mode of earning a living. This differs from our Speculative Masonry, in that the practice of moral virtues and precepts does not depend upon the ability to earn a material living, but rather is a moral obligation in right living. The Operatives were cautious to protect their secrets because they were Trade secrets, today there are no secrets, except the mode of recognition.

I have appreciated the papers presented, they have been of great interest. A great deal of thought has been given to them. It has left me with the feeling that rank and wealth are of no consequence, the old adage 'live and let live' no longer applies. The world is finding that the principles of the Great Preacher and the great Prophets of old, so often mentioned in Freemasonry, are vital in character building. We must listen to the teachings of the use of the common gavel—to be used for the whole purpose of divesting our hearts and minds of the vices and superfluities of life—We must remember that we cannot raise others above the level we ourselves occupy, we must resolve to bear our share of the responsibility and go forward with the determination to contribute to the making of a better country.

M.W. Bro. Otto L. Danek: Bro. President and Brethren, I have been coming to Banff for a number of years and, although I feel that I do not have anything to contribute, I am more or less a foreigner amongst you but feel very welcome, I would like to say that I appreciate the efforts of the brilliant minds who have prepared the papers. I have generated a considerable interest in the 'Banff' Conference in the Committee which I head in Minnesota, we do have a Mid-West Conference in the United States, it is patterned after this Conference and my Committee is interested in that Conference. I think that after the enthusiastic remarks I have made you will see some new faces from Minnesota at this Conference. I feel that we should take advantage of your kind invitation to us to participate. I have come to appreciate very much your Canadian hospitality and thank you all for the kindnesses shown to Mrs. Danek and myself at this time. I have been asked by our Grand Master, M.W. Bro. P. M. Olstad, to bring you his greetings and the greetings of the Grand Lodge of Minnesota and it is certainly a privilege to represent him here. As we drove towards the mountains on this trip my wife remarked that she had never seen the mountains more beautiful, it is truly a delightful trip.

I have enjoyed the papers, I am concerned also, and I am becoming more concerned about membership and attendance. I think that our concern will be less and I think probably that the problem will be solved, but it is not going to be solved by sitting back. We need to extend ourselves and do something about it. We are lacking in presenting an image, we are failing to attract the young men and I think

M.W. Bro. Sakariassen made a very impressive point when he referred to DeMolay as being the source of our membership. Masons are the ones who have been active in promoting DeMolay and it is no wonder that the young men who become members of DeMolay think about Masonry when they see Masons so active in promoting DeMolay. So that is one way of healing this sore of lack of membership. Nearly all Jurisdictions in the United States have lost membership and it is not because of old age entirely. Our older members must be replaced by younger men. I heard one of my friends—he is a loyal Mason—commenting on the place of business that he was active in and he said he could remember when every officer in that institution was a member of the Craft, their fathers were members of the Craft, but he is sorry to see that sons of these former members have no apparent interest. He is in no position, neither am I, to find a cause for this, but I think probably it is due to the fact that the image of Freemasonry has been lost somewhere and they do not see Masonry as their fathers and grandfathers did.

I was impressed with the paper on Installation and the position of the Master of the Lodge, the value of proficiency and I think that many fine thoughts were brought forth. If the Master is inefficient, his inefficiency dates back a long time and care should be taken, long before he is being Installed, to correct this in the appointments. I have made this comment before and I will make it again—that much care must be taken in making appointments in a lodge. This applies to Grand Lodge also. Too many Constituent Lodges are dependant on friendships, their pols are being appointed, instead of good substantial, down to earth members. I know of a lodge where appointments have been on a friendship basis for some time and that lodge is in pitiful condition. Its activities are confined to a certain group, it is most unfortunate.

Thank you for the opportunity of speaking, I want you to know it is a pleasure to be here and to meet you all again. (Applause).

M.W. Bro. T. W. Garland: Bro. President and Brethren, I feel that I am going to take away from this Conference much more than I can contribute. I think we got away to a good start last evening in Bro. Martin's address, he covered a subject that was very complicated and only a man with his experience could have dealt with it in the manner in which he did. He gave us a lot to think about in this 'fast moving world, even to the deterioration of the sun at such a vast speed, yet he was able to assure us we have nothing to worry about. I was pleased also to hear his expression in the faith in the Great Architect of the Universe in the fact that in this fast moving world of automation and science, that sooner or later the switch would be pulled before man fell asleep and let automation and science wipe out the universe. I think it is the first time I have heard it expressed in this manner.

I would like to say a word or two about attendance, it has been bandied around here and there is a difference of opinion about attendance being necessary. My feeling is that attendance is very important at Lodges. You can have a most efficient Master and a fine corps of officers and if they only have chairs to perform the ritualistic duties to they will be inclined to slip a grove and not use the best they have in them. We hear so much about the society in which we live attracting people away from Lodge and I think that if the Lodges were made a little more interesting, more explanation was given to the newly initiated Master Masons as well as others it would help. In country Lodges it is probably not as easy to do it as in the City because if you go to the City Temples you will nearly always find some older members around, who will enjoy helping anyone who wants information on Masonic work. We do not find this in the country where the members probably live a lot farther away. I think the new members should be invited to the home of a senior member and spend an evening with several members discussing the work and objectives. I am sure that in all homes they could get into a separate room and it would make the new member feel a part of the Lodge, rather than leaving him to sit on the side, after proving up, for a number of years.

Another drain on the Craft Lodges, if I may be so bold as to suggest it, is the 'step-up' to the various other bodies. There are some who only use the Craft Lodge as a stepping stone to something else. I think that if it was stressed to the new candidate that without the Craft Lodge he would not be able to be in the other groups. That is, as M.W. Bro. Sawatzky has said, the trunk of the tree and I think that those who join the other bodies should remember where they started and maintain active connection. I enjoyed the explanation of the Apron by M.W. Bro. McGregor, I learned a number of things and shall look forward to studying it again in the proceedings. Thank you.

President: I would like to make a comment or two on the last two papers, it is interesting that certain things were not mentioned, with respect to the symbolism of the apron. It is possible that one of you will follow me and will want to elaborate, the symbolism of the apron has been approached in that the square is the representation of the material part of man, flap, the triangular part represents the descent of spirit into matter. The appearance of the two rosettes in the Fellowcraft degree represents the spiritual development and the appearance of the third one, representing a triumph of the spiritual over the material. These tassels, the ribbons with the metal tassels on the bottom were referred to, there has been an interpretation of these in this way that the

ribbons represent the pillars and that the metal tassels do represent tassels, that at one time there was the end of the string, which was tied in front. There is another authority, named Rowe, who has written largely on the subject of Masonic Regalia and his version agrees with that which was presented this afternoon, but these are not tassels that represent the frayed end of the strings, or as someone suggested, an actual fringe which was attached. It was interesting that this symbolism was not presented, a great many people think that it has no place. I think I will say no more about that. With respect to the paper that preceded it, with respect to the article of Bro. Norman B. Spencer of New Zealand, he makes reference to the first Constitution of 1723, about the Installation and remarks that it is most remarkable that there has been little or no change in the ceremony in two hundred years. He is talking of course about the ceremony that takes place in open Lodge, he is not talking about the Installed Masters degree, there is the place where so many changes and so many embellishments have taken place. Perhaps some of you would care to elaborate on these comments tomorrow morning.

(At this point it was unanimously agreed that all present would send flowers from the Conference to Mrs. A. D. Cumming as a mark of appreciation to M.W. Bro. Cumming for his fine gesture in entertaining the members to lunch. Arrangements were made for this to be done and on September 14th M.W. Bro. Collett and R.W. Bro. Rivers called on M.W. Bro. and Mrs. Cumming and presented a bouquet together with a card signed by all present at the banquet in the evening.

M.W. Bro. Cumming and Mrs. Cumming asked that we convey their great appreciation for the gift to all members).

The Secretary gave details of the arrangements for the banquet in the Mount Royal Hotel at 6:45 p.m.

President: Brethren, we will now adjourn this Conference until 9:15 a.m.

FRIDAY EVENING, SEPTEMBER 11th, 1964

The members of the Conference, guests and their ladies were the guests of the Grand Lodge of Alberta, A.F. & A.M. at the annual banquet in the Mount Royal Hotel. M.W. Bro. Dr. W. J. Collett and Mrs. Collett were accompanied at the head table by the President and Mrs. Spencer and the Grand Masters and their ladies from each of the member Jurisdictions and also W. Bro. Wilson and Mrs. Wilson. There were no formalities and no speeches.

President: Brethren, it is now 9:15 and we will call our Conference to order. Time is passing very quickly and we have this feeling every Saturday morning at this Conference, our minds are full of the delightful things that have taken place on Friday evening, the fine banquet and the fellowship that we have enjoyed so much, so this final session should be a fitting wind-up to our 1964 meeting. Our last paper

will be presented by R.W. Bro. Sam J. Leach, Deputy Grand Master of Saskatchewan.

R.W. Bro. S. J. Leach: I am delighted to be able to attend this Conference again, there is something about this mountain air that is very invigorating. I would like to express my thanks for all the courtesies extended to those of us who come from points outside Alberta. It is now my privilege to present my paper:

MASONRY IN A COMPETITIVE SOCIETY

Too many men worry about their places on the economic ladder. They are not concerned sufficiently whether the civilization in which they work is likely to collapse. They can defeat a local competitor, but they may well be defeated by the competitor of us all, which is moral decay. If the majority of people are right in the way they live, then all the wise men of the ages, all the prophets, saints and builders of the past were fools.

Ask the average man why he is successful, and he may explain the advantages of capitalism—the profit motive, or the collective bargaining power of his union. He tends to ignore the great ethical laws of our order, as they apply to our present civilization. The truth is that man is preoccupied chiefly with materialistic gain and is coasting on the spiritual momentum of the past. The majority choose a life of comfort and pleasure or go rushing onward towards an aimless goal.

The casual observer is aware of the transgressions which occur daily. The signs are apparent in our general toleration of wrongdoing, which is itself a corrupting force. One hears of the tax returns falsely submitted, the unemployment insurance and the Workmen's Compensation money illegally collected. We hear of financiers who mislead investors, so that insiders can make a big killing in stock, or misrepresent the worth of a product when advertising, to mention just a few transgressions. Competition is the basis of the success of our free enterprise system. However, to compete in ways that are designed to destroy someone else is certainly different from competing in terms of doing better than your rival. History shows that when we become success dominated, we lose sight of our real reason for living. Human history is studded with the ruins of empires that came to a similar fate. The binding Commandment: "Thou shalt love thy neighbour as thyself" is often violated for fear of risking one's business or one's job by obeying it, forgetting that the world may be at stake.

In time of disaster, in times of emergency, in times of great national peril, men have proved that they will sacrifice time, money, property, nay, even life itself for a cause in which they believe. Man is capable of great self-sacrifice. He is also capable of going to the other ex-

treme, and will seek personal advancement at the expense of his fellow man. These are character traits inherent in all of us. Masonry, applied to our lives, points out the path we should follow. Love for our fellow men must be the sign post guiding our steps. The man who has much must use it, not for personal gratification, but for the development of his community, and the advancement of his fellow citizens. The man who has little, should gladly give of that little to those less fortunate than himself. So long as there are under-privileged children, so long as there is hunger, starvation, and human misery, so long will the principles of our order be needed in the world.

I like the simple definition of Freemasonry: "The science and art of right living." The mission of Freemasonry is the same today as it was two and a half centuries ago, to develop and improve the human mind, that progress of the human race may be onward and upward. We make good men better in order that their influence in the world at large may promote happiness. Out of the rough, imperfect, quarrelling world, with its suspicious and selfish humanity, Freemasonry must rise, according to the plan of the G.A.O.T.U., wherein Brotherly Love, relief and truth predominate. This symbolic temple is man himself.

In recent years industry has discovered that the individual classed as a mere "cog in the wheel", may now be considered its most important asset. You can buy a man's time, you can buy a man's physical presence at a given place, but you cannot buy enthusiasm. You cannot buy loyalty. You have to earn these things. The individual in industry might also be the individual in a Lodge. His enthusiasm, initiative and loyalty must be earned. To do this you must establish confidence by giving the member a sense of usefulness and importance, and helping him to become a part of that to which he belongs. By the same token in selecting directors or executives the first qualification is usually intelligence, then possibly experience and lastly character. It is time that our leaders in the professional and business world re-assessed their value. The kind of man we need and want most, in important places is the kind with sufficient character to resist the many pressures of today.

The challenge to preserve freedom, love of country, and appreciation of our heritage, should be greater today than ever before. Freedom, like the preservation of life itself should be the driving force of our individual actions. We need men of integrity, loyalty and courage, with vision to guide us. We as individuals and a nation must develop a sense of responsibility for our own welfare. Thus we will uphold the fundamental principles of our order

There is another form of competition in the world today, besides business competition. It is the competition for the minds of men. The communist nations today are arrayed against the democracies in a fierce struggle to implant in the minds of men, their differing ideologies. The great advances in technology in recent years with the resulting automation of industry, have brought greater leisure time to millions, and this leisure time is the concern of the nations. Properly directed, it can lead to spiritual greatness. The alternative is moral decay. If this leisure time could be guided by Masonic principles, one can hardly imagine the transformation it would make.

Never in the history of the world has society had such a multiplicity of organizations, many with overlapping of membership and purposes. To one who wishes to participate actively, there just is not enough time to do justice to all. Failing to realize that "we are blind until we see within God's plan, nothing is worth the making that does not make the man". Therefore the tendency is to give time to those bodies that have the material evidence of accomplishment. Add to all this the various forms of so called entertainment that require one only to be a spectator and we begin to see the magnitude of the difficulties we face in placing Masonry in its proper perspective.

True Masonry begins within the heart of the individual Mason. Carried into active operation, it is like a stone thrown into a lake, causing ripples which start with a small circle, but gradually enlarging until the ripples reach the shore in an ever widening circle. So will the circle be enlarged until it encompasses the world, if the people of the world see in us an example to be followed. "Let your light so shine before men that they may see your good works, and glorify your father which is in heaven".

Civilization needs Masonry to produce men whose every act and decision will bear the stamp of integrity and responsibility. Men who will take time to ponder the ethical dimensions of life and take a firm stand. Billy Graham, the famous evangelist stated recently: "I feel sorry for the man who has never known the bracing thrill of taking a stand and sticking to it fearlessly. Moral courage has rewards that timidity can never imagine. Like a shot

of adrenalin, it floods the spirit with vitality". Freemasons can help develop this sensitivity in others, by example, and by constant reminders that there are values in life above profit or economic security. Man will discover new realms in which he can develop his talents, freeing himself from the bondage of private gain. Wisdom begins with the sacrifice of immediate pleasures for long range purposes. Self discipline is indispensable to a real belief in God, immortality, and the Brotherhood of man.

Many members claim that it pays to advertise and as the saying goes—"Strike up the Band". Brethren will recall how Masonry was suppressed under Hitler's regime in Germany. Since the last war, Masonry has risen stronger than ever in Germany. Our Craft has proved to be a potent force for promoting trustworthiness and Brotherly love, not by public demonstrations or advertising, as used by other organizations, but by spreading moral virtue and integrity which is the cement or binding force of our society. Our Brethren expect us to resist the pressures exerted on us to make our Craft more popular by converting it into a Service Club. Freemasonry has a mission which transcends that of any service club. We are bound by our ancient landmarks to preserve it for future generations.

Masonry has more to fear from the apathy of its own members than from the competition of other organizations. Great things have been accomplished by comparatively few members. We must strive to make our Lodge meetings more interesting and instructive in order to attract a more active membership. What is needed is practical, imaginative and inspirational leadership which will make our members feel proud that they really belong, that they are wanted and needed. Then we will go forward with confidence and create a greater impact in our competitive society.

Before we, as Freemasons, decide that the moral discipline, required to build a better society is too arduous, and we are too busy to master a new trend of thought, before we flee our responsibility, we might do well to ponder the story of Moses in the third chapter of Exodus. Moses preferred the pleasures of Midian and the ease of a shepherd's life to the burdens imposed by the leadership of men. At first he doubted his ability, and thought someone else should do it. Moses was one of the great spiritual leaders, he could have neglected his duty but he could not assign it to anyone else. The words spoken by Moses to his contemporaries more than 3,000 years ago apply literally to us today. "See, I have set before thee this day, life and good, death and evil". If Freemasons choose life and good, they can save themselves and future generations. Brethren there is an alarm—surely you will heed the Prophet's plea. (Applause).

R.W. Bro. A. E. Duff: Bro. President and Brethren. I am very pleased to be able to attend this Conference for the third time, I join my Grand Master in voicing our appreciation of the many fine things here at Banff and especially to Cascade Lodge for a very fine evening on Thursday and the privilege of meeting in their Lodge room. It has been a most rewarding experience for Mrs. Duff and myself, we have met old friends and new friends and we hope that lasting friendships have been made among those from the four Western Provinces as well as from the United States, as one looks back over the years one cannot help but recall the words of the Immortal Bard: 'The friends thou hast and their affection tried, grapple them to thy soul in hoops of steel'. I realize, Brethren, that we cannot obey that injunction literally, but I do hope that we may bind one another to ourselves with the silken cord of Masonic friendship and Masonic brotherhood. If we can do that we will be eternally grateful.

I have read and re-read Bro. Leach's paper with keen appreciative interest. I must extend to Bro. Leach my most hearty congratulations, as well as my grateful thanks for the opportunity to read, in advance, a paper on Freemasonry containing such a wealth of human understanding for the normal frailties of mankind.

However, I am wondering if we are living in a regimented society, rather than a competitive society. I agree wholeheartedly with Bro. Leach in his conclusions, but I am alarmed as all right-thinking men especially Freemasons, must be alarmed, at the vast change in attitudes that has taken place in this so-called civilization of ours during the past twenty or thirty years, particularly since the Second World War. Monetary values appear to have replaced human values. Ethical values have, in the same span of time, declined to an amazing low. So much so that it would appear that by tacit consent the standards of our fathers have been set aside and the standards of a much lower level have been substituted, accepted and recognized as the true principles by which we are to live.

It seems to me that one of the sad commentaries of our age is that with our highly touted civilization, with the hurdy-gurdy of our assembly line efficiency, with the stress and strain of carving out a living, together with the mad urge to keep up with the other fellow, I believe they are called the 'Jones', there is little or no time left for the contemplation of the better things of life. That is where the keenest competition in life appears to have centered, in keeping up with the 'Jones'. We have in this mad scramble become dollar conscious, man has come to judge man by what he has, rather than by what he is; by what he does, rather than by how he does it.

It is on the basis of this fierce competition that we are fast becoming regimented, as a

people we have become money conscious (Please do not misunderstand me, I have no quarrel with or objection to, money!) We have leaned over heavily to the material aspect of life and away from the spiritual. There is one word that does appear to have taken hold of our minds and I dare say to some extent, the hearts of men in this competitive and regimented society of which we are a part—that word is 'Security'.

In search of security we look to our Governments, at all levels, to provide for us from the cradle to the grave, whether we do a lick of work, put forth an ounce of effort to provide that security for ourselves or not. Forgetting the while "That he who pays the Piper also calls the tune." The beginnings of regimentation.

Yes, everybody wants security, as I have mentioned, from the cradle to the grave regardless of what, if any, contributions he has made toward the shaping of a better world. There is an old slogan, one that I fear carries considerable effect even today, a detestable heresy, it says: "The world owes every man a living." Does it?—Who says so? Since when was the old law abrogated that said: 'In the sweat of thy brow shalt thou eat thy bread.' Surely it was not in the spirit of this poor maxim that mankind has fought its upward way. You cannot read such an outlook in life into the proud history of the pioneer days of our Canada and, please God, we shall be spared the humility of reading it in the story of Canada today, or even tomorrow.

Bro. Leach has mentioned, and rightly so, the competition among the several ideologies for the minds of men. Again I must come back to the slow but sure regimentation of man, for that is what the competition amounts to. We are living today in world seemingly gone mad. Caught, as it were, in a web of mass panic and hysteria. A world that needs, as never before, the true principles of Freemasonry, a code of fellowship—a doctrine of brotherhood. By that I do not mean a society of 'Do gooders', for it is often exceedingly hard to undo the good that 'Do gooders' do. I mean true brotherhood between man and man as outlined in that beautiful lecture: 'The Ideal of a Freemason'.

New 'Isms' are springing up on every side, Class often pitted against Class. Brother pitted against Brother. The forces of intolerance, bitterness and division are abroad in the land. You have only to read your newspapers, listen to your radio or watch your television to realize that. The Four Horsemen of the Apocalypse—War, Famine, Pestilence and Death, still stalk many nations of the world and are, unfortunately, knocking at the doors of others. Against these 'Isms' we, as free men and as Freemasons, must stand firmly and squarely on the rock of friendship. We must see to it, each one of us in his own way, that all men regardless of colour, race, creed or religion—or

fraternal affiliation, are given an equal opportunity to live, to worship, to work and to love in the sight of God, unfettered and unafraid, as well as His glory as to the welfare of the common weal:

All that we have of freedom,
All that we use and know,
This our fathers gave us
Long, long ago.
Ancient rights unnoticed
As the very breath we draw,
Leave to live by no mans leave,
Underneath the law.

There never was a period in world history when friendship between man and man, between nation and nation was so vitally necessary as it is today. Mass panic, political hysteria, integration, segregation, Iron Curtains, Bamboo curtains all seem to have the world in their grip. Against this desperate struggle for a place in the sun, both by individuals and by nations, Freemasonry occupies a place of unusual importance in world affairs. Our social institutions have undergone radical changes within the past few years. Old fashioned ideals, with reference to the more worthwhile relationships in life, have suffered from the assaults of our modern methods of thinking and acting.

Disregard for the Law and for the fundamental principles upon which the safety of our Government and continued happiness so largely depends, has created a situation which is challenging thinking men and, of necessity, should challenge the attention of Freemasons everywhere. If Freemasonry is what it claims to be, and I believe it is, if it holds for us the comfort and hope that have enabled it to survive the centuries, and I believe it does, then surely it will serve us well at this time.

Now is the time, during this era of so called competitive living, regimented living, when we should try the claim of Freemasonry by putting it to the test. Now is the time when we must resort to Freemasonry for refuge from the ills that assail us. Now is the time when we should employ the principles of Freemasonry in our efforts to administer to a faith-shaken and gloom-stricken humanity. We have the opportunity to employ one of the greatest moral forces that has ever been lodged with an institution for the accomplishment of great things, at a time when necessity is more immediate and acute than ever before. We must reconstruct for ourselves something we have lost in the last few years, namely a philosophy of life based on brotherly love and the consideration of one for the other. We must find again, in business and in business relations, an opportunity for service, not for ourselves alone, but to our fellow men and we must come to think of that service in terms of the greatest good for the greatest number and as a pleasant privilege in our relations with humanity at large. We must build soundly and sanely a structure of good will and mutual helpfulness,

a thoughtfulness that will go far towards a guarantee of future stability.

Yes, the enormous responsibilities of Freemasonry at this time, indeed, is at a height it has never reached before. Never before has the world needed Freemasonry, its tenets, its philosophy, its high principles, its true practices, as much as it does today. It is to the individual Freemason, you and I, each one of us in his Lodge, in his Grand Lodge, in his home and outside his home, wherever his Masonic influence can penetrate, to whom we must look in the first place for strength in Freemasonry. Then, under good leadership, with sound counsel, with men we can trust, with men we are proud to follow, we will face up to the challenge that has been set before us. Therefore with faith and zeal and courage let us plan and labour here at this Banff Conference, in our respective Lodges and Communities, to make Freemasonry the positive force for righteousness, peace and brotherhood that it ought to be. Let us here and now, today, renew our vows to dedicate and devote our lives to the great work entrusted to us and in utter sincerity seek wisdom and guidance from Him whom we revere and serve. May we keep the faith, let us hold fast to the professions of our faith without wavering, let us consider one another and to do good works. May it never be said of Freemasonry, brethren, let it never be said of Freemasonry in this competitive and in this regimented society in which we live 'Thou wert weighed in the balance and were found wanting'.

Build a life as pure as crystal,
Build a spirit full of love,
Build your life with careful patience
Build a faith in God above.

Build your life with careful patience
As the sculptor hews the stone,
With The Master as your model,
And your eyes upon the Throne.

(Applause)

R.W. Bro. Homish C. MacNeill: Bro. President and Brethren, I rather thought that Junior Grand Wardens, on their first visit should be somewhat like the children back in my home in Scotland, seen but not heard, however I think that this is a good opportunity for me to break the ice here and for me to express my pleasure at being here. I think it must have been some seven or eight years ago when the Banff Conference first came to my attention. The Secretary of our Lodge would announce that the Minutes of the Banff Conference had arrived and lay on his desk, for any who may be interested in reading them. I think they lay on his desk all year, I think that that, unfortunately, happens in many Lodges. But I picked them up at that particular time and I was fascinated by what I found. It was a revelation to me and as soon as I was able, in my busy life, I read the proceedings with great interest. As a result I formed a mental image of the Brethren here today, in particular two of the Brethren, M.W. Bro. Hardin and M.W. Bro.

Sawatzky. The name Sawatzky appealed to me, names appeal to me. I was indeed happy to find both of these brethren here for this conference and both speaking to us, may I say that I was not disappointed in what I found and what they said. M.W. Bro. Hardin has told us how he sees the future of Freemasonry as bright as it ever has been and M.W. Bro. Sawatzky gave what to me was an amazing account of himself. The wonderful thoughts which he expressed so eloquently and extemporaneously, at that, deeply impressed me. I am delighted to be here and I give thanks to the Great Architect of the Universe for the majestic mountains which surround us and the clear, crisp, and invigorating air and the exhilarating mountain charm. Thank you for the fine fellowship and harmony of this conference. (Applause).

R.W. Bro. A. P. Underdahl: Bro. President and members of the Conference. My wife and I are delighted to be at Banff again and I count it a privilege to attend this Conference. May I commend you, Bro. President, on the fine manner in which the papers have been presented and the discussion has been handled. As one of the visitors from the South I am happy I am able to attend this year and I shall hope that I can return again. (Applause).

M.W. Bro. T. C. Jackson: Bro. President and Brethren. I must express my gratitude to the Great Architect for giving me health and strength to attend this Conference, I think it is my thirteenth. M.W. Bro. Morgan, who was with us yesterday, has been a member longer than I. Brethren I think that we are all trying to reactivate our members interest in Freemasonry. One of the problems that Grand for discussion The paper this year on 'Some Secretaries have months prior to the Conference is to get our delegates to propose topics Thoughts for the Good of Freemasonry' covers a very wide field and I think that next year we could just change one word and have 'More Thoughts'. It was a wonderful paper that R.W. Bro. Nordan submitted to us. I also appreciated R.W. Bro. Towers' paper and if we can get our Lodges to discuss the thoughts given to us in these papers we will make good progress. In one of our Lodges in Winnipeg the Master is having the Brethren give papers which are limited to fifteen minutes and I am told that the attendance is increasing because of the new interest that is being created. All Lodges are provided with copies of the Proceedings and we hope, each year, that a greater use is being made of the material supplied to them.

In referring to the paper on the Masonic Apron, I often think that the apron should constantly remind the owner of his promises. My Grand Master did not deal with the symbolic meaning of the Apron, but you can go right back to the Garden of Eden, where the apron was first introduced. The scope is unlimited when you want to consider the antiquity and symbolic meaning of the Apron.

The papers this year were full of information and inspiration and should contribute to the reactivating of our members. I believe that in the Grand Lodge of California they have Committees working to see what can be done in this way. There is much work to be done and it will take some time. (Applause).

R.W. Bro. L. J. Hogg: Bro. President and Brethren, I am here as a casual visitor and I appreciate the privilege. I have always been an avid reader of the proceedings of the Banff Conference and it is a unique experience for me to see the faces of those whose names have become familiar to me. I feel that the paper submitted this morning by R.W. Bro. Leach is a most valuable contribution to Freemasonry and I would like to see it printed in full in our 'Masonry in Manitoba'. It was a very lucid and complete summary of the social situation in the world today, I think that that could be discussed for a long time. I wondered, as I listened, whether we are perhaps, a little pessimistic. We read a lot about moral decline, but there are a lot of good people still living. I am fortunate to be engaged in personnel work for an internationally known company with a thousand people under one roof. I meet people everyday who are still solid citizens. We need Freemasonry, of course, but there is still the family, we go to the church, we meet a lot of very fine people, we still have our old moral principles. Perhaps the fault lies with the great publicity that is attached to organized crime and all that sort of thing; those are my personal observations, I thank you for my being here. (Applause).

President: Brethren we will proceed in a moment to the business, but I will first do a very brief resume of what has taken place at this Conference. It seems to me that figuratively each of us has been taken by the arm, as the candidate is taken by the arm in the Lodge room, we have been led here and have been asked to consider these things, so that we have in this short period of time had our attention called to a broad panoramic view of Freemasonry. Concern has been expressed by many of the speakers that the future of the Craft may not be so bright. Yet what of the last speaker? Something of that nature has been said previously. The concern expressed, I believe, is concern about us and whether or not we will develop in ourselves, sufficiently, the principles of Freemasonry so that we will endure. You know that we may misuse Freemasonry, we may abuse Freemasonry but that does not detract from the majesty, the power, the harmony and the beauty of Freemasonry itself. Don't make any mistake about it, Brethren, Freemasonry rests solidly upon Eternal verities, it will endure, whether we do or not. Our attention has been called to a great many problems and in one way or another, it seems to me, we get back to the same solution and that solution is that when everything else seems to have failed, why not try FREEMASONRY? Freemasonry, the advancement of our noble science and royal art, the

science of human nature and the art of converting man's soul from a natural state to a super-natural state. If we will continue to practice Freemasonry, Brethren, I don't think we need to worry about the future of the Craft. (Applause).

We will now deal with the business part of the Conference.

The Secretary: gave details of the arrangements for printing the proceedings.

President: Brethren, I would wish at this time to say that when you start in to make plans for a meeting of this sort there are a lot of details to be handled and I would like to acknowledge the assistance and tremendous support that I received from R.W. Bro. Rivers. I would like to thank all who have so willingly accepted duties during this Conference. It has been a real pleasure to be your President. I will now call for the report of the Nomination Committee, which will be given by M.W. Bro. McGregor as M.W. Bro. Garland has had to leave.

M.W. Bro. McGregor: Bro. President, first of all I wish to acknowledge the efforts of V.W. Bro. Ferguson of Colorado, whom I met at the Grand Lodge of Saskatchewan and who sent me some material on the Masonic Apron. He regrets his inability to be here, as he has met many of those attending. He is the Grand Representative of the Grand Lodge of Saskatchewan near the Grand Lodge of Colorado.

Bro. President your nominating committee report as follows: For President, M.W. Bro. W. J. Collett, Alberta; Vice-President, M.W. Bro. J. H. McKergow, British Columbia; Secretary, R.W. Bro. E. H. Rivers, Alberta.

Moved by R.W. Bro. Duff, seconded by R.W. Bro. Lauder that the report of the Nominating Committee be received and the members named be elected—Carried. The President declared the brethren elected. President T. M. Spencer immediately installed M.W. Bro. W. J. Collett in the President's chair and M.W. Bro. McKergow in the chair of the Vice-President, amid the applause of the Brethren.

M.W. Bro. W. J. Collett: Brother Immediate Past President. I am delighted to accept this office and hope that I can be of help to the Banff Conference. I hope that the Conference that we will arrange for next year may be as successful as this one has been. I am sure that under the guidance of the Secretary it will be and that you will all be back next year to participate.

M.W. Bro. J. H. McKergow: President and Brethren, I would like to thank all of you for electing me as Vice-President for the next year. I would also like, at this time to express the wish of our Grand Secretary, M.W. Bro. Morgan, that this Conference may continue and prosper, he regreted that it was necessary for

him to leave this morning to visit the Grand Lodge of Idaho.

President W. J. Collett: Brethren the next item on our program is 'Forum discussion as time permits' M.W. Bro. Herman has a suggestion to offer.

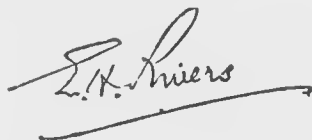
M.W. Bro. M. Herman: Bro. President and Brethren I would like to suggest that the President of the Conference form a committee to consider a change in the formation of the Conference, that we have Active members who would be the principal officers of the four Western jurisdictions and also those members of these Jurisdictions who have contributed to the Conference over the years. That we have Honorary members who would primarily be visitors from fraternal Jurisdictions. That we also have Associate members, who would have the privilege to attend the Conference and participate and who would pay an annual fee. This would have the effect of expanding our Conference and making its facilities more available. I leave this suggestion with the President.

Secretary: Bro. President this would make it necessary to have a Treasurer, an officer we have not required so far.

President: Brethren, if there is nothing further I will declare this Twenty-fourth session of our Conference closed and I will ask R.W. Bro. Leveque to close with a word of prayer.

R.W. Bro. Leveque: Grand Architect of the Universe, as we come to the end of another Banff Conference, we thank Thee for the generous help we have experienced, for the beauty of our surroundings, for the new friends we have made and for the fellowship and reunion of those who have met here in previous years. May the memories of the happy days spent with our Brethren in this sparkling jewel of the mountains, remain with us and may we be inspired to carry back to our brethren at home, the many valuable tenets of Freemasonry that have been brought to our attention at this fraternal gathering. Keep us in health and strength and ever mindful of the lofty principles of our fraternity. We ask it in His Name. Amen. So mote it be.

The Conference closed at 11:00 a.m.



Secretary.

(Sister Jurisdictions are authorized to publish such material as they may desire, but are requested to give credit to the author and to the Conference).

LIBRARY OF
EVERGREEN LODGE
No. 106, A.F. & A.M., G.R.A.

